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STANDARDIZATION OF CATHOLIC COLLEGES¹

"The welfare of the Catholic primary schools, of the colleges, and seminaries is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII foreshadowed in the memorable document of its foundation."²

These are the words and thoughts which the eminent Chancellor of the Catholic University selected as the sure and solid ground for his appeal for a still more generous support of the University which is so dear to him. His Eminence may perhaps wonder what these words of his have to do with the standardization of our colleges. Readers will of course, each according to his bent or humor, read their own minds into this text:

"Mais quand vous avez fait ce charmant quoi qu'on dis
Avez vous compris, vous, toute son énergie
Et pensiez vous alors y mettre tant d'esprit?"³

The surprise of the reader will surely disappear long before he reaches the end of this article. At all events it is confidently hoped that the Cardinal's words will prove a source of hope and cheer to the many hard working leaders of the Catholic Educational Association who, time and again, after long and earnest endeavors to solve some hard educational problem, and just when they believed themselves near the goal, butted almost invariably, and nearly cracked their heads, against the same hard insur-

¹ Cf. Report of the Proceedings and Addresses the Catholic Educational Association, 1916, pp. 91 ff. and 101 ff. The Catholic Educational Review, October, 1916, p. 193, Standardization of Catholic Colleges, and p. 204, What Next?

² Letter of His Eminence, James Cardinal Gibbons to the priests of the Archdiocese of Baltimore announcing the collection to be taken up for the University during the first Sunday of Advent, 1916.

³ Les Femmes Savantes.

mountable barrier set up against their further advance by some old "stand-patter": *The Catholic Educational Association has no legislative authority, has no power of sanction to its conclusions and practical resolutions.*

A striking and disheartening illustration of this occurred at the last meeting of the Association in the treatment of the big question of Standardization of Catholic Colleges.⁴

Standardization, a word so barbarous as to be deservedly excluded from the biggest of Webster's Dictionaries, when applied to Catholic colleges, means, I take it, the comparing of certain educational institutions, named colleges, with a standard, and declaring whether they reach this standard or not.

This standard, of course, must not be confined to the ideal of a perfect Catholic college, such as luckily almost every intelligent Catholic professor has in his mind, with its nicely selected and articulated courses of study, its up-to-date lodgings and equipment, with healthy and noble surroundings, its eager, intelligent and well-disciplined students, its able and conscientious professors, its gentle but efficient guidance and supervision and the whole institution instinct with the Catholic spirit and life. Such an ideal accepted as a standard would do much good and little harm unless some Quixotic leader ravished by its beauty might forget the sad reality of limited means and pursue with too much earnestness and impetuosity the alluring ideal. Such simplicity and imprudence would, of course, end in sheer waste of precious means and energy and in disheartening disappointment. What we need is a real standard, a Catholic college which possesses all the qualities of the ideal in a high but attainable degree set upon a lofty eminence in the capital of the country.

I am sure the Catholic University at Washington is earnestly engaged in the work of creating such an ideal college. She well knows that the setting up of such a standard is rightly expected of her by the entire Catholic body of the United States and she must also know that her successful achievement in this direction will bring her not only added honor and increase of fame but what she covets much more than either of these things, a notable increase in her power to further the cause of Catholic education throughout the country.

⁴ Persons interested in this aspect of the question and who are not yet sufficiently acquainted with it should read the article referred to above.

There is a third standard which it will be necessary to consider, one which actually stands forth in view of everyone in every state of the union, and one which, more than any other could have done, has forced Catholics to put forth most strenuous efforts in the cause of Catholic education. The country, as the result of large expenditures of money, work, and thought, and with the united efforts of the individual and the state, is now in possession of a complete and, to all appearances, a permanently organized system of schools consisting of: (a) elementary schools with eight grades; (b) high schools with four grades; (c) colleges with four grades; (d) professional schools of law, medicine and technology; (e) graduate schools or universities giving higher courses in letters, sciences and professional branches.

Gladly would the Catholics of the country avail themselves of these schools and nothing but the weightiest reasons, which are known to everyone and which a wise government must approve, prevents them from doing so and forces them to establish and maintain at great additional cost schools of their own. In order to give their children equal opportunities these schools must, in the intellectual training which they impart, be fully equal to the public schools. In this way the public schools have incidentally become for the Catholic college a standard for the measuring up with which every effort must be put forth. The Church has not failed in her efforts to give to her children, in addition to her many spiritual treasures, an equipment for success in life equal to that of those outside her fold. For proof of this we need not go far back in her history. Pope Pius X, in letters to the Italian Bishops, and Benedict XV, writing to the Canadian hierarchy, have insisted in precise and emphatic terms on this all important point of equality of the work of the Catholic schools in secular branches to that done in other schools. With the drive wheel of emulation and the wonderful devotedness of her religious teaching bodies, the Church has in the development of her schools already achieved in this country results that challenge the admiration of all men. She has efficient primary schools. Catholic high schools which are vigorous and full of life are springing up on all sides. Universities also, with the Catholic University at Washington at their head, will soon be able to provide all desirable instruction and training for the higher professions and for the higher culture. But of colleges, alas, she has too many, not

too many first-rate colleges—though of these she has a goodly number—but too many which have the name without the substance and which do not do the full work of colleges.

Some of these so-called colleges avowedly give no more than a high school course—would that all did even that much. Others have beyond the high school course only one or two years of college work and yet all these institutions sail bravely under the common flag of the college. This works harm in various ways.

Parents are led to send their boys to inferior colleges and the boys who are thus sent find out to their grief, when it is too late, that their diplomas and their other claims to be regarded as college men are not recognized outside of the institution which granted them.

To avoid these and other grievances, to help some weaker colleges that have in them a kernel of life and hope in their exertions to reach a higher standard, to encourage the real colleges to still further exertions by giving them the credit and distinction due them for past achievements and enhance their prospect of greater patronage in the future, the leaders of the Catholic Educational Association in the College Department had labored for four or five years at the framing of a minimum standard for a Catholic college. This was a complexus of what an institution should be, have and do that it might be considered and be treated by the Catholic Educational Association as a real college. This standard had been approved and adopted in the annual meeting of the Association at St. Paul in 1915. These educators, of course, confidently expected that all that remained was to apply this standard and draw up for the benefit of the public and of the Association a list of duly recognized colleges. Their disappointment was naturally great when the cautious motion at the meeting in Baltimore, 1916, to draw up such a list of colleges was voted down.

The reasons given by the opposition to the motion were: that a number of educational institutions which have deserved well in the past would be materially injured if, within the Association or before the public, they could no longer figure as colleges; that the same injury might be feared by the Cathedral schools and little seminaries which, for no fault of theirs, have no junior or senior classes; that, moreover, the drawing up of the proposed list would necessarily cause ill feeling, dissensions and possibly some

real injustice; finally, that before proposing this measure it should be shown that it lies within the limits of the Association's authority and that it would be practicable under our present circumstances.

We can easily understand how interested persons, influenced by these reasons and satisfied with the use of the word college in the sense in which it was commonly used in the past, *i. e.*, its wider sense which does not limit its meaning to the four classes between the high school and the university, thought it right to oppose the measure. These same college representatives, backed up as most of them are by state charters and diocesan authorities, will most likely oppose the same measure in all future meetings of the Association with no less success. Having tested their strength at the Baltimore meeting, they will be confident of their ability to block any further progress in this direction.

Discouraged by these difficulties, which proved greater than expected, and by the prospect of a protracted deadlock, the promoters of the measure might well yield to the temptation to give up the fight, and probably would do so were it not that it is clearly seen that the distinction between college and college, at least within the Association, is and must remain a condition essential to success in all endeavors to make progress in the work of the Department. How indeed are misunderstandings, discords and delays to be avoided when educational institutions of all kinds ranging from grammar schools to those offering graduate university courses meet in assembly under the common name of colleges to discuss college entrance examinations, college courses and college methods and graduation tests? Progress in the College Department under such circumstances is rendered exceedingly slow and difficult if not altogether impossible—*experto crede Roberto*—and unless a remedy be found for the situation the sessions of this department are all but useless.

The last reason the writer of this article considers capital and decisive. Something must be done. But what? What is to be done in this case and in other similar cases which occur and are bound to continue to occur in other departments of the Association? What shall be done to make the splendid efforts of the Catholic Educational Association fruitful and to consolidate each advance made in the cause of Catholic education? Would it not be strange if in a system of education, especially in a Catholic system of education which is so fully developed and so widely

spread as that which exists in the United States at present, there was not a center of authority which could be appealed to for light and support? Such a center there must be, and where indeed could there be found a central power more clearly indicated, more legitimate, more fully equipped with authority for our very purpose than the Catholic University of America? The American Hierarchy in Plenary Council assembled decreed its foundation. Pope Leo XIII sanctioned the decree and endowed it richly with all the powers of a complete university. It is entrusted to the guardianship and guidance of the Archbishops of the United States, headed by the Archbishop of Baltimore. It is supported and looked up to with pride and joy by the Catholics of the United States. It was founded by the episcopacy of the United States and by the Holy See, and—it is most important that the fact should be borne in mind—not as a university to be placed on a lonely mountain top to shed its light far and wide, but, as we are told in the clearly expressed words of its charter, to be a center of union and strength to the entire Catholic Educational system of the United States. "We exhort you all," says Leo XIII in his apostolic letter, *Magna Nobis Gaudia* of March 7, 1887, "that you shall take care to affiliate with your University, your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner as not to destroy their autonomy."

The plain duty and aim of the Catholic University must, therefore, be to coordinate and bind together in one system existing Catholic educational institutions, to guide and sustain them in their efforts, to secure as far as may be desirable unity of methods, to form teachers and to raise and fix standards. It was to this relationship of the University to other Catholic educational institutions, no doubt, that the present eminent Chancellor referred when in a late letter he said: "The welfare of the Catholic primary schools, of the colleges and seminaries, is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII foreshadowed [and more than foreshadowed] in the memorable document of its foundation."

Why, then, continue to cast about for a recognized authority, a center of united action in Catholic educational matters? The fact is that the Catholic University of America is doing this, the work for which she was created, already with might and main and, we must say, with astonishing success considering the early stage

of her development. We hope that the time may not be far off when, grown to her full strength, her energy and influence will prove adequate to meet all the demands upon her which her high station, her mission and her readiness to serve may prompt other Catholic educational institutions to make upon her.

The Catholic Educational Association should indeed be the last to hesitate to call upon the University for aid. Was not the Catholic Educational Association called into existence by her? Have not her rectors presided over its meetings from the beginning? Have not her professors added their collaboration most generously? Have not the preparations for its annual meetings been regularly made within her walls? Why not, then, when in a deadlock or crisis, appeal to her for help? Why not in the case of the Standardization of Catholic Colleges lay the case before the Catholic University for decision? Why not ask the University to perfect the minimum standard if it still needs perfecting and ask her to examine the claims of Catholic educational institutions who desire to be admitted to the list of standard Catholic colleges? Nobody can contest from her past record her ability or her authority or doubt her willingness to render service. Why should not the whole Catholic educational system acting in the same manner under similar circumstances appeal to her when in need or confronted by difficulties and thus bring about that unity and order which brings with it strength and success? Is not this what His Eminence the Chancellor, what the Trustees, and, above all, what the Holy See desires?

"PROFESSOR."

CARDINAL FALCONIO

By the death of Cardinal Falconio, which took place in Rome on February 7, the Catholic Sisters College lost one of its earliest, staunchest and most illustrious friends and patrons. His Eminence officiated at the solemn inauguration of the College. The exercises took place October 7, 1911, in St. Benedict's Convent, Brookland, D. C., where the students of the College were assembled. The Cardinal offered the Mass of the Holy Ghost, assisted by Very Reverend Dr. Thomas E. Shields and Reverend Dr. William Turner as deacons. During the month following he was elevated to the Sacred College and left New York for Rome. He left New York on November 14, 1911, in company with the Archbishop of New York, who received the red hat with him and the Archbishop of Boston on November 27. "I have lived among the American people," said Mgr. Falconio, on that occasion, "and I have learned to love them. I admire their intelligence, I am grateful for their warm hospitality."

When Cardinal Falconio arrived in Italy he sent the following greeting to his friends in the United States:

"From across the ocean and on the eve of entering the Holy City, it gives me great pleasure again to greet the great American people. I shall always carry with me the most pleasing reminiscences of my long sojourn among them. My admiration for them and for their institutions will never diminish. A great future is surely reserved for a nation which, though still in its infancy, already has made such extraordinary progress, rivaling the most advanced nations of the world. May God continue to shower His choicest blessings upon that land of energy, wealth, progress and true liberty. To my loved America, blessings and farewell."

The life story of the late Cardinal is a record of long and distinguished service to the Church. Born at Pescocostanzo in the Abruzzi on September 20, 1842, he entered the Franciscan order in 1860, came to the United States in 1865, and was ordained by Bishop Timon of Buffalo on January 4, 1866. In 1869, while a professor at the Seminary of St. Bonaventure, Allegany, N. Y., he became an American citizen at Little Valley, N. Y. In 1871, at the invitation of the Bishop of Harbor Grace, Newfoundland,

he went to that diocese and for eleven years was chancellor of the diocese and rector of the Cathedral. On his return to the United States in 1882 he was attached to the Italian church of St. Anthony, on Sullivan Street, New York, but in the following year while on a visit to Italy was made Provincial of the Franciscans in the Abruzzi. He subsequently became Procurator General of the order and occupied posts of trust and responsibility. While preparing for an official visitation of the Franciscans in Northern France, he was preconized Bishop of Lacedonia, and consecrated on July 17, 1892. Three years later the Holy See raised him to the United Archiepiscopal See of Accerenza and Matera in Basilicata, and in August, 1899, Leo XIII sent him, as the first Apostolic Delegate, to Canada. On September 30, 1902, the Archbishop was transferred to Washington as Apostolic Delegate to the United States in succession to Cardinal Martinelli, and he held that position until November, 1911.

In Washington Monsignor Falconio won the esteem of officials and diplomats and had the cordial friendship of every prelate in the country. His elevation to the Cardinalate was considered by all as a just reward for his long and fruitful service for the Church.

Three years ago Cardinal Falconio was appointed Bishop of Velletri. He was also Prefect of the Congregation of Religious and official Protector of several communities of Sisters in the United States. R. I. P.

THOMAS EDWARD SHIELDS.

VOCATIONAL EDUCATION AND DEMOCRACY

One of the reasons why conservatives in education have been known to oppose the introduction of vocational training into our schools is that they scent in it a menace to democratic institutions. They prophesy that it will operate towards the establishment of classes, that according as it prepares the individual for this or that specific calling it will stratify society. The present system, in as far as it affords the same general training to all, makes for equality; all leave the school on the same social plane. This makes the individual, no matter what his calling, conscious of the bond which unites him with his fellows. Differences of birth or possessions are not apt to impress him over much, nor will snobbery prove a barrier to his initiative. On the other hand, if at the very beginning of his life he is predestined for some definite calling, if those who have charge of his education decree that he shall be a barber, and not a banker, or a physician, or a business man, it follows naturally that he will be impressed, not with a sense of common equality, but rather by the limitations of his state. It has been charged that our American society is becoming more and more aristocratic; vocational education will only serve to project this aristocracy into the schools, which, until the present time at least, have been characteristically democratic.

In support of this contention, the example of Germany has been frequently adduced. The German nation has been in the vanguard as far as vocational education is concerned. Her great trade schools were well on the way to perfection before the movement had even met with interested consideration elsewhere. Her trained workers have wrought marvelous changes in her national life and are, in no small measure, responsible for her proud place in the industrial world. Her experts are in demand the world over; her methods of vocational education are being universally copied.

However, this industrial pre-eminence has been dearly bought. What she has gained industrially she has more than paid for socially. The entire nation is like a vast machine which operates at the direction of the ruling power. The individual is important only as a part of the national mechanism; he functions not for

himself but for the whole, and the room that is left for free effort and initiative on his part is negligible. A man becomes largely what the state trains him to be. As a consequence, he seldom rises above the level of his parents; he perpetuates their strata in society. He may be, and no doubt is, quite happy and contented, yet he does not possess the blessings of free citizenship. Even though democracy must ever have its drawbacks as regards efficiency and perfect organization, still there is no American who for one moment would consider changing his lot for German imperialism. Yet there is danger that the introduction of industrial education into the United States will bring about something of this imperialism, will cast society into a stratified mold and rob us of the freedom and equality that is our birth-right.

The champions of vocational and industrial education meet this position of their adversaries by asking first of all, whether it is true that lack of skill and training for the various pursuits of life is characteristic of democracy. If it is, then, surely the education they are seeking to introduce is anti-democratic. But, of course, it is not true, and consequently it is difficult to understand how training men to efficiency in their various pursuits and rendering them independent of the tools and machines with which they work is going to take away any of their initiative or introduce inequalities of class. As a matter of fact, the great claim that is made for vocational and industrial education is that it will strengthen democracy by making training more universal and broadening the interests and sympathies of the nation.

The great characteristic of a democratic society is not so much that all the people have a voice in the government as that equal opportunities of all kinds are offered to everyone. There are the same common means for self-preservation, for comfort and enjoyment. No favors are granted by reason of wealth or family influence; every avenue of advancement is open to every individual; no avocation, as long as it is honorable, has any stigma attached to it and each individual in his separate calling feels that he enjoys the sympathies and respect of every other individual. There is a sense of interdependence, everyone feeling that he is accomplishing as much in his line for the general good as any other person in any other line.

The office of education in a democratic commonwealth is to adjust the individual to this ideal environment; it must lay the

foundation for this sort of living. It must afford the same opportunities for training to all; it must be as careful about the needs of the man in the shop as it is about the needs of the so-called learned professions. The rank and file must be as efficiently educated as the leaders.

Herein precisely, modern educational reformers tell us, the present system fails. It educates the few at the expense of the many. The elementary schools as constituted at present, prepare the child not for life but for higher education. They are the expression of a worn-out educational philosophy that looked to two classes in society, a learned class destined for leisure and an unlearned class that must labor. It sought a culture consisting of a love of the finer things of life; it postulated an existence unhampered by the burdens of work-a-day life. It regarded with disdain those that are forced to labor with their hands and was interested in them only in as far as they made it possible for a more favored few to revel in the blessings of learning.

The curriculum of our elementary schools exemplifies this. It leaves so little room for the practical; studies are pursued and branches taught without any relation to the conditions of actual living. The grade school is primarily concerned with preparing the child for the high school; the high school shapes itself according to the requirements of the college; the college is dominated by the university. As a result, when after the completion of the elementary course, the child finds himself thrown out upon the world and forced to earn a living, he is quite unprepared for the task and rarely becomes anything more than an unskilled laborer or a cheaply paid clerk. Even when natural ingenuity enables him to escape this fate, he always regards his schooling more in the light of a hindrance than a help. It is only those who have the time and the means to pursue a higher education that reap the benefits of the present system.

Moreover, statistics show that only a very small percentage of the populace obtain even such elementary education as we offer them. According to the report of the United States Commissioner of Education for 1913, only 78 per cent of all persons between five and eighteen years of age were enrolled in the schools for that year. The average daily attendance was only 58 per cent of the total enrolled, and this for but ninety days. In addition to this, the best estimates go to show that fully 10 per cent

of the children have left school at thirteen, 40 per cent at fourteen, 70 per cent at fifteen, and 85 per cent at 16. Ayers in his work, "Laggards in Our Schools," states that it is the general rule for our city schools to carry all of the children through the fifth grade; one-half of the total reach the final elementary grade and about ten per cent reach the final year in high school.

By way of comment on this record the Commissioner said:

"An average of ninety days in school and two hundred and seventy-five out of school gives a dangerously small amount of schooling for the future citizens of the republic. At this rate the total average schooling for each child to prepare it for life and for making a living, for society and the duties of citizenship, is only 1170 days."

Lapp and Mote in their work, "Learning to Earn," mention the following reasons for the above defection; inability to forego wage-earning; failure to respond to the formal teaching of the book; unsuitability of the subject matter to the needs and capabilities of the pupil; and lastly that at the end of each successive grade the children are no better able to carry on their life work than before.

If only fifty per cent of our children reach the end of the elementary grades and even these have failed to require the knowledge adequate for worthy citizenship, it is readily evident that the present system is ill prepared to preserve our democratic ideals. The upshot of it all is that a vast percentage of our populace is being trained for exploitation by the favored few.

Vocational education proposes to remedy all this. First of all it will make the curriculum more vital and consequently more appealing. Thus the desire to leave school early will be largely dissipated. In the second place each individual will be trained for some definite pursuit. As a matter of fact circumstances demand something like vocational training if equilibrium is to be preserved. The great industrial changes that characterized the immediate past have brought about a separation and a conflict between capital and labor, between the class that employs and the class that is employed. The growing antipathy between these two forces constitutes one of our greatest problems. On the one hand we have labor dissatisfied with its condition, resenting its economic dependency upon capital and finding no joy in its work. On the other hand there is capital, largely out of sym-

pathy with the workingman's point of view, regarding him as a menial and enriching itself with the fruits of his toil. Here is a class division far more inimical to the interests of democracy than any division based on birth or favor, and as days pass, it becomes more and more evident that the salvation of our society depends upon the healing of this breach.

This vocational education promises to effect. It will benefit both labor and capital. The laborer will be shown the background of his toil and will understand the reason and bearing of the thing he is doing. He will cease to be a mere automaton, the slave of a machine, nor will his work be the mere matter of routine that it is at present. He will possess at least a modicum of technological knowledge, and this will enable him to solve many of the problems of production himself and thus advance in his line of work.

The future capitalist will likewise be given a first-hand knowledge of the condition of labor. He will understand what it means to work with one's hands. He will come to realize the extent of his dependency upon labor and will understand the dignity of the workingman. He will no longer be content with a life of mere idleness and display and will feel the need of rendering tangible service to society. He will learn that men are not working for him, but with him for the common good. The spirit of interdependence, so necessary for a democratic society will be strengthened; there will be more points of contact between man and man, more interests in common.

With regard to the objection that vocational education will tend to predestine the individual to some one pursuit and condition of life, it is insisted that the process will not be hard and arbitrary. The individual will not be so irrevocably determined to one kind of work that he will not be free to change should he find his work uncongenial. The vocational guidance, which is an adjunct of the process, will not be autocratic in character. The Twenty-fifth Annual Report of the Bureau of Labor has this to say:

"Vocational guidance does not mean selecting a pursuit for a child or finding a place for him. It means rather leading him and his parents to consider the matter for themselves, to study the child's tastes and possibilities, to decide for what he is best fitted and to take definite steps toward securing for him the necessary preparation and training."

In this connection we might note that there are not a few thinkers of sound judgement and wide experience, who would view the curtailment of individual liberty in the matter of choice of employment, as a boon to be sincerely sought. They view with profound dismay, the present condition wherein chance is all powerful in determining pursuit and feel that much good would accrue to individual and nation were there some sort of efficient direction in this regard. As the matter stands, economic conditions determine a woeful number of individuals for occupations which suit neither their taste, their aptitude, nor their training.

It is vain to adduce the example of Germany to demonstrate how vocational education operates to the stratification of society. German education is not responsible for the condition of German society; it is rather the other way round. German education simply reflects German ideals; it prepares for the German mode of living. All power is centralized in Germany, not only in the national government, but in the individual states as well. Vote is apportioned according to wealth and it is position and favor which determine the membership of the upper house or Bundesrath. This means centralization of power in favor of wealth or family, and inasmuch as education is centrally administered, it is but natural that it should reflect the sentiments and desires of the ruling classes.

Our government is different; it is popular throughout. There is no centralized control. Particularly in matters education the national government has very little to say, the entire matter being left to the individual states. There are drawbacks to this arrangement as far as efficient administration and standardization is concerned; it sometimes takes a mighty long while to induce the people to see the need of a particular educational reform. Yet it does serve to prevent public education from becoming the tool of any privileged class.

These are some of the observations that the advocates of industrial education offer in refutation to the objection. Though they seem conclusive enough, the feeling still persists that this form of education, unless wisely administered, may only serve to intensify the feeling between capital and labor and operate as a tool of the former for the enslavement of the latter. It may only make the more definite the distinction between the cultured leisure class and the working class. Even so great an advocate of the

practical and vital in education as Dewey sees this. Speaking of "Vocational Aspects of Education," in his recent work on "Democracy and Education," he says:

"Any scheme for vocational education which takes its point of departure from the industrial regime which now exists is likely to assume and perpetuate its divisions and weaknesses, and thus to become an instrument in accomplishing the feudal dogma of social predestination. Those who are in a position to make their wishes good will demand a liberal, a cultured occupation, and one which fits for directive power, the youth in whom they are directly interested. To split the system, and give to others less fortunately situated, an education conceived mainly as specific trade preparation, is to treat the schools as an agency for transferring the older division of labor and leisure, culture and service, mind and body, directed and directive class, into a society nominally democratic."

The problem would seem to be mainly an administrative one, and therein lies the danger. We are at present witnessing the manner in which great foundations are dominating education. Only recently a United States Senator drew attention to this fact on the floor of the Senate and demanded an investigation of the methods of the Bureau of Education. It was a matter of universal agreement that it would be possible for a powerful clique so to manipulate public education as to change the whole aspect of the American people inside of one generation. Hence, it behooves us to move slowly in this matter. Whilst reforms are most urgently needed in education, we must have a care lest in effecting these reforms we do not lose sight of that which constitutes the very essence of true American citizenship. There are some things which are preferable to the mere art of making a living.

GEORGE JOHNSON.

THE LIVING WORD

Sometimes I wonder—usually at the end of a long afternoon in a library—whether it is not the voice, after all, which has most influenced conduct and shaped the destinies of each generation, rather than the written word. The Old Testament records dire consequences of the colloquies in the Garden between Eve and the Serpent and later between Eve and Adam; confusion of speech was part of the punishment for the Tower of Babel; it is one of the glories of the New Dispensation that the poor have the gospel preached to them; while the sung and spoken poetry of every century until the Renaissance taught the plain man and woman their deepest philosophy—that philosophy into which emotion and imagination enter as warmth for chill reason. In our time we have gradually become conscious of a depressing fact: books are multiplied as fast as the presses and our industry will permit, more people read than ever before, yet not many learn and still fewer actually think, especially among our children. Can it be that many books have begun to stifle our intellect and numb our senses with the countless procession of their words? Perhaps, we are losing our responsiveness to voices, and perhaps, ultimately, because we have become too enamored of print and words and systems, we may lose—most terrible loss of all—our responsiveness to the one Voice which it is death not to hear.

This is the last extreme, to be sure, but there are many considerations, this side, to give us pause. There can, for instance, be atrophy of the mind, as well as of the spirit. Mental response can be retarded to the point of inhibition, and mental progress can be checked if not actually stopped by barriers of words heaped up in bank on bank out of endless books. Ideas soon disappear behind them. What probably came burning from the brain loses its incandescence in the cooling darkness of many words. Ultimately that which had been thought, that which had been inspiration, loses its quickening power. Indeed, it is no longer quick itself; it has ceased to be a source of action; it has no voice.

There is something very seriously wrong in this condition of affairs, for words were never intended to be lifeless, voiceless. It is their function to speak, as it is one of our functions to speak them. We set them down on paper chiefly for personal conveni-

ence or greater accuracy or that, by press and post, we may overcome space and time and address them speedily and permanently to their destination. Even then our friends are perverse enough to be dissatisfied and prefer to hear our own voice. Perhaps for this reason modern man has invented the long distance telephone. Certainly it was in part for this reason that the most profound of pre-Christian philosophers taught his favorite pupils by strolling with them up and down the shaded walks, around the gymnasium of Apollo at Athens, discoursing on mighty themes. It is the living voice that teaches most enduringly; it is the living voice that most deeply stirs the intellect, imagination and emotions, and rouses men to action.

It is strange, then, that in the scheme of general education only indifferent attention is paid to the training of the voice and the development of its possibilities. In preparation for professional life it is astonishingly disregarded. Little wonder that Europeans declare we, in America, have the very worst voices in the world. Our voices are neglected at the top, how else could they be but neglected at the bottom, of our system of education. If the professions do not set the example, there is no standard which the laity may follow. Nor is this the only aspect of the evil. For lack of living words, even the greatest thought will fail to command the attention it merits. It is the voice, after all, which first reaches and attracts the attention—it is enthusiasm and conviction which permanently arrest that attention. Weakness at the source, consequently, means weakness in the whole process; and it may be that we have been building up our structure of education without due regard for an important element of the foundation—the voice that makes the message live.

This neglect, to be sure, has not been confined to those who teach, for it is apparent likewise in those who are taught. I assert this in full recognition of the work in music and elocution classes, for the root of the matter lies deep below the surface of formal training, and must be worked at from below ground as well as from above. Why is it, to draw upon common experiences, that the small boy in reading class who reads "Oh-see-the-birds" without trace of emotion or warmth in his tone, will shout the same sentence ten minutes later on the playground with absolutely perfect expression? The answer is quite simple: in the one case he is devoting all his energies to the recognition and

proper enunciation of words, anxious merely to say correctly symbols whose symbolism is to him a blank. His expressionless voice is the utterance of an impressionless mind. On the playground the object and the incident are really present to his vision and imagination. The thought is present at the moment the words are spoken. His speech takes on a natural, conversational quality—and that is, or should be, the ideal. The mental state of a real, active conversation should be the one operative in all speech, whether private or public, whether a reading or a lecture or an address. The most effective speaking is always that which most closely approaches the conditions of ordinary conversation, for it places those who are listening at once in personal contact with the speaker, and establishes the little intimacies which make friendly talk so pleasant and desirable. It takes full account, too, of the unspoken question in the thoughts of the auditors, answering them one by one as the speech unfolds. Now this conversational quality is universal to all good speaking, for it is the natural and most perfect form for the delivery of thought. There is nothing more unfortunate than the habit of perfunctory expression, and it is astonishingly common especially in public utterances. This can be tested by observation. Comparatively few of those in professional life think as they speak, or realize that they speak to communicate. The soliloquy is unbelievably popular! To be sure, there is usually some consciousness of the meaning which lies at the heart of the matter in hand—but bare meaning is not half enough. It is imperative that the emotional content be realized also, and fully expressed.

There are two elements, consequently, which go far toward securing the conversational quality in all our speech: a full realization of the emotional and intellectual content of our words, as we utter them, and a lively sense of communication. True speech is a dialogue—nor need those who are listening be talking to us. It is enough if they are silently speaking *with* us in their minds, if their train of thought and ours are moving in the same direction. The more acutely conscious we are, furthermore, of the working of the minds of those who are listening, the more directly will we be in contact with them, and our tone, and our voice, dictated by this mental attitude, will have the sincerity and the conviction which fix attention and lead quickly to persuasion. That is the end of all our speaking—to express and to make attractive an idea;

and the more effectively we can communicate our thoughts the more justified we are in our mental activities and the higher and the wider is our professional value and influence. To this end must our powers of expression be developed, a development to be achieved only by proper attention to our mental habits and by unremitting practice and severe self-criticism.

It is so easy to acquire the wrong mental habits in speech—so easy to become perfunctory, to regard ourselves as on exhibition, to be chillingly formal, and painfully conscious of the awesomeness of an occasion. Realization of the message we have to deliver banishes all this: sincere emotion, active imagination, eager intellect, always are genuine and natural in their utterance. We should seek right expression, therefore, in the full realization of the words we have to utter, trying to communicate the thought they symbolize directly to those who are awaiting the utterance. Inevitably, if we try to do this, and keep on trying, our voice will respond to our mind more and more promptly, fully, and satisfyingly. The very effort to express will itself develop that which we seek to express until, finally, thought, emotion and voice are in perfect harmony.

At present, the most advanced scientific thought in the field of education is centered upon eliciting the thought and the emotion of which words are the symbols. Happily we are on the threshold of limitless progress as a result of this sound new pedagogy, and the day is not far off when we can again be natural, and recover some of the belief of our medieval progenitors in the entire propriety of indulging the emotions and imagination. Meanwhile the medium of utterance itself must not be neglected, for our voices are of considerable importance in this plan. Indeed, they are the index to the degree of success with which emotion and ideas have been aroused and understood—as well as the channel along which the teaching is to flow. It is well, then, to have some understanding of the use and possibilities of the voice, since its value is so great and its influence so deep. This value and this influence is especially high and deep for those in professional life. Upon it the success of their career depends in no insignificant measure. To the man or woman engaged in professional activities a voice that is pleasing, clear, expressive, and capable of use without fatigue, is of incalculable assistance. Lack of such a voice is apt to be a very serious handicap. Without it, it is

hardly possible to sustain for any length of time the strain of teaching, without it the physician cannot soothe the nerves and gain the confidence of agitated patients, without it no attorney can command a courtroom, without it the most persuasive sermon is lifeless. Proper training would prevent or remedy all of these things. Indeed it will do more—it will benefit health itself. Andrew D. White, who had in his youth been given by his physicians only a little while longer to live, wrote in his message to the students of Cornell University on his eightieth birthday: "Practice inflating your lungs for five minutes, at least three times a day, frequently adding vocal exercises. This will be one of the best safeguards against tuberculosis, and if you have anything worth saying in public, your audience will hear you and be glad to listen." Spoken fifty years after his physicians had read to him his death warrant, Mr. White's advice seems eminently sound!

It is because we who are members of the professions are apt to neglect the proper training and exercise both of our bodies and our voices, that the health of the one and the effectiveness of the other usually diminishes and all too often disappears. We develop a kind of prejudice against both exercise and training. Perhaps the prejudice against training the voice has been in part due to the activities of those who have wrought such hopeless damage by training their victims to false elocution and affectation. Nothing, certainly, is so tiresome and repellent as pose and insincerity and straining for effect. However, there is good work done, and there are methods for it which can be used very effectively and profitably. Properly trained teachers in vocal music and in the art of public speaking are members of the faculty of every college, academy and normal school, teachers whose instruction could be made available even to whole communities at certain periods of the week. Two half-hours a week could accomplish a deal of good, even if devoted to nothing but calisthenics and the diatonic scale. What is wanted, really, is common knowledge of fundamental principles, and to this should be added opportunities for practice. Practice is imperative—regular, persistent intelligent practice—if any permanent good is desired. Half an hour a day, in two periods of fifteen minutes each, would be the ideal. It would be time well spent, for such practice is a restful change from routine. It ought not to be postponed until one is

tired, nor is it apt to be profitable if the mind is not alert. Furthermore it is better to practice where there is little fear of being overheard—where there is no need to be subdued. The voice resents being repressed. It is incorrigibly audible!

Indeed, it is just this audible quality of the voice which provides the problems of training it for the needs of daily use. The voice can be heard whenever it is used—the question is: How shall it be heard? Now there are certain qualities which must attend its use. The first of these is *distinctness*. Unless we can be heard with ease we scatter and waste the attention of our hearers. A distinct, clear utterance is the first, then, of the requirements. The next is *strength* of voice, which must not be confused with loudness, for loudness alone will not give a voice carrying power. You exhaust your nervous energy, seriously damage your vocal chords, and annoy your hearers when you mistakenly shout in an effort to be heard. A quiet tone is usually more penetrating. Full vowels, well-formed consonants, and deliberate, clear utterance should be your unfailing support. Behind them should be a good and pleasing tone. Other factors such as physical size, the largeness of the room, and similar accidentals do not affect the carrying power of the voice. Carrying power depends primarily on proper breathing, purity of tone, free change of pitch between words, distinct articulation, and sufficient loudness to be audible. Ease and freedom of the vocal organs are essential to this purpose, and anything that would cause their rigidity, such as improper exercises in practice, or tight neck-coverings of any sort, should be modified or discarded promptly. It is imperative that the throat be unhampered. If the vocal organs are free and flexible, they will gain in endurance from use, and the more the voice is used, if used well, the stronger it will become. When properly trained, responsiveness is soon added to the voice, as well as endurance, and it can express a wider range of thought and emotion, taking on at the same time quality and color of tone. There are many voices so tight, so hard, so limited, so colorless that they are unfitted to express anything but cold facts. Such voices are a serious disadvantage to men and women in professional life, and an almost certain obstacle to success. There is the other extreme, of course, of those whose voices have an unusually high keynote above which the voice usually rises but seldom falls. Nervousness intensifies this, until power of expression actually decreases in

direct proportion, together with the power to attract and hold the attention of those who are listening. There is only one remedy for this—when you discover this condition exists, and that you are speaking in this fashion, stop, and try to get back into a conversational frame of mind. In that mental state all speech becomes at once natural and animated and attractive—and properly restrained in its freedom from restraint. In that frame of mind the voice speaks as it does not, and cannot, in any other condition. It is only in such a mood that the full powers of intellect, emotion and imagination are unloosed for their fullest utterance.

There are tremendous forces, then, lying in silence at the back of expression, forces for good and forces that can also be for evil. Byron recognized this in *Don Juan*:

"The devil hath not, in all his quiver's choice,
An arrow for the heart like a sweet voice."

Shakespeare thought the matter of sufficient importance to discuss it in *Hamlet's* person at the opening of one of the most vital scenes of the tragedy. Nor is the application less immediate because he spoke of drama, for there, if anywhere, emotion and imagination must be realized, communicated and aroused. Shakespeare's advice, too, is still sound—as it should be, in the fitness of things, for he of all men surely found the secret of the living word—"Speak the speech, I pray you, . . . trippingly on the tongue: but if you mouth it. . . . , I had as lief the town-crier spoke my lines."

. . . "Be not too tame neither, but let your own discretion be your tutor: suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature: for anything so overdone is from the purpose."

THOMAS QUINN BEESLEY.

THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

Of all the arts, music is the distinctively religious art. Religious feelings and aspirations called it into existence. Antiquity gave to it divine origin. For this very reason, as far back as the memory of man extends, we have evidences of the existence of this art. The uncivilized savage expressed his belief in the invisible and higher powers by giving vent to his feelings and emotions in rhythmic movements and chants. Dancing and singing, therefore, were the means by which uncivilized man expressed his controlling ideas, especially those ideas that he had of the invisible power. Hence the symbolic dance and choral chant were the most primitive forms of art. From the union of these two, we have music and poetry. Uncivilized man regarded singing and dancing in religious worship as inseparable, with dancing occupying the more prominent place. Dancing with the savage held the same place as music with civilized man. Even the Hebrews and Egyptians regarded dancing as an integral part of their worship. We read of the dance of David before the ark in Holy Scripture; the sacred dance in the festive procession of women, led by Miriam after the overthrow of the Egyptians. How often do we meet with the funeral dance among the ancient customs? Music was always associated with dancing and rhythmic movements. Ancient worship, with all its ritualism, depended upon music for its solemnity. We have evidences of this in the oldest literatures which contain hymns to the gods, and we find representations of instruments and players in the most ancient monuments. We are able to trace the development of music among the older civilizations from the representations on tombs, monuments and temples.

Among the more civilized peoples music held the highest place. It formed an integral part of the religious exercises of the Greeks, Egyptians, and the inhabitants of Western Asia and Etruria. From these civilizations we can form some idea as to the place that music occupied in their worship, by the zealous care with which the sacred hymns and songs were guarded from innovation. Almost all of the musical knowledge and practice of the Greeks came from Egypt. The Egyptians among all civilized people were the very first to make use of a variety of musical

instruments. They were, moreover, the first to make use of the chant without words to their gods. This custom, so common among the Egyptians, became gradually a Greek custom, and the Christian Church kept up the practice in its worship, so that to this very day we have vestiges of it in our modern chant. From this it is evident that music is not an essentially Christian art, but it is above all things a religious art among all the arts.

From what has been said, it is evident that the religious worship of the ancients was intimately bound up with music and singing. The hymns which they sung to the gods, the religious rites which they practiced, all demanded music of some kind to complete them. But, as far removed as the worship of the Christian Church was to that of the pagan, so far removed was the character of the music of the Christian Church to the music of the pagan. The music of the latter could not have been anything but sensuous, corresponding to the character and spirit of their worship. The beginnings of music as an art can be traced back to the beginnings of Christianity, and therefore music as we have it today is distinctively a Christian art. As the power and influence of Christianity waxed stronger and grew more virile, the growth of music being so associated with it, became, as it were, a part of it—a preeminently Christian art. Man's religious feelings and emotions found in music alone a means whereby they could be given the deepest expression. Its influence in religion ennobled, purified, strengthened the mind of man and elevated it to things of the higher world.

Human progress and development, especially along religious lines, can be traced in the development of the art of music. It is bound up most closely with the inner and religious life of man, for, where language fails to express man's religious thoughts and feelings, recourse must be had to this art. The different phases of man's existence find their form and expression in musical thought, so much so that it is the only means at times that will adequately represent his struggles, his triumphs and his reverses. For this reason the Christian Church holds music in such high regard. Knowing how much the soul of man is influenced by all that strikes his senses, she appeals to music, the subtlest and most spiritual of all the arts, as an auxiliary in the great work of human regeneration. Music appeals primarily to the senses, but does not tarry within their bounds; forcing a passage through

them, it hurries onward to the soul, bearing on its strain the burden of the mystery of those facts of life and living which lie deeper down than any reasons that are to be found. The great spiritual realities of life are indeed too deep, too far-reaching, to be expressed in mere words. Speech is but broken light on the depth of the unspoken; music is a mystical illumination of those depths which the rays of language are too feeble to reach. While it is the purpose of language to chisel into articulate permanence a clearly defined thought, music gives vent and expression to thoughts too subtle and too mighty, too dreamy and too spiritual, to be imprisoned within the thinkable terms of language. It is true that music is less precise than speech, but this is not by reason of its vagueness but by reason of the vastness of its meaning. Music was fostered and became part of the life and much of the worship of the Orientals, the Hebrews and the Greeks, but it was only with the advent of Christianity that it began to be developed and taught as an art, and that it could claim a position beside the sister arts of poetry, painting and architecture. For ages after its birth it remained at a low grade of development under pagan influence. The only music worthy of the name, before the advent of Christianity, was that of the Hebrews. Christianity being brought into touch with the two civilizations and two forms of art, the Hebrew and the pagan or Graeco-Roman, with exquisite tact, borrowed from each what best suited her ends. The first Christians, as far back as the apostolic times, adopted the liturgical customs of the Jews, the formulae and principles of the early Graeco-Roman tonality, and the rhythm of Oriental music, and out of these evolved her majestic chant. To the Hebrew liturgy we owe the form of our Psalmody. To this the Christian Church added her own songs, and the first elements of these melodies she derived from Graeco-Roman sources. Therefore the earliest Church music, written in the diatonic form, was probably adopted, in at least a general way, to the scales and modes of the Greeks. But there is no foundation to the statement of certain authors that the very airs were borrowed from pagan songs. There is no doubt that the first Christian music was of Greek origin modified by Hebrew influence. In the Catacombs, in remote sections of the city of Rome, pursued, hunted like beasts, the Christians clung to their faith, with its simple rites of worship, in which the singing of songs was a

marked feature. There was neither time nor opportunity for a development of truly Christian music. Songs were introduced into the Christian service, modified by Christian influence, with no other warrant but that of tradition. During these years of persecution, no systematic cultivation of music was possible. When Christianity triumphed over paganism, ecclesiastical authorities set themselves to the task of establishing a system of song for the use of the Church. It is not strange, then, that we find traces of Hebrew and pagan music in the early Church, some of which exist to the present day in the sublime chant of the Church.

F. J. KELLY.

(To be continued)

WORDSWORTH'S THEORY OF EDUCATION

"May books and Nature be their early joy!
And knowledge, rightly honored with that name—
Knowledge not purchased by the loss of power."¹

It was but natural that William Wordsworth, reared as he was, Nature's own child, free to roam over hill and dale at will, untrammelled and unrestrained, should look with utmost disapproval at the system of education existing at his time, wherein the child's learning was bound by certain hard, fast limits and the head was trained at the expense of the heart. Wordsworth advocates, as a better method, the way in which he himself was brought up, where Nature was his teacher, and he was "fostered alike by beauty and by fear;" where his mother opened and directed his feelings and affections. He says, in the second book of the *Prelude*:

"Blest be the Infant Babe . . . who sinks to sleep;
Rocked on his Mother's breast, who with his soul
Drinks in the feeling of his Mother's eye!
For him, in one dear Presence there exists
A virtue which irradiates and exalts
Objects through widest intercourse of sense."

He tells us that his mother did not tie her children down to certain rigid ways; she did not bend them to their duty and to right by strict vigilance and threats of punishment if disobeyed; rather she was loving, teaching them the right, and putting them in God's loving care, showing them that she trusted them, and thus making them worthy of her trust. Wordsworth can say nothing strong enough against those who stiffen their children into namby-pamby mother's boys—not real children, loving, playing, quarreling, making up, reading fairy-tales—but little poor goody-goods, devoid of individuality and character, crammed with cold, hard knowledge, "miracles of scientific lore" and bound in "the penfold of their own conceit." Meanwhile he says:

"Old grandame earth is grieved to find
The playthings, which her love designed for them
Unthought of: in their woodland beds the flowers
Weep, and the river sides are all forlorn."²

¹ The *Prelude*, Book V.

² *Ibid.*, Book V.

He mourns over the great, deep teaching of Nature which such educators overlook, thus depriving the child of one of its greatest treasures. Comparing these prodigies with poor children, unlearned in books but rich in the possession of the charms of nature, he says:

"For all things serve them: them the morning light
Loves, as it glistens on the silent rocks;
And them the silent rocks, which now from high
Look down upon them; the reposing clouds;
The wild brooks prattling from invisible haunts;
And old Helvellyn, conscious of the stir
Which animates this day their calm abode."³

To Wordsworth himself Nature was the first and greatest of teachers. He pondered over her loveliness, thought with her, dreamed of her—drew from her magnificent, sublime riches all his depth of knowledge. She formed his mind, his philosophy, his life. He says, speaking of earth and sky:

"I called on both to teach me what they might;
Or, turning the mind in upon herself,
Pored, watched, expected, listened, spread my thoughts
And spread them with a wider creeping; felt
Incumbencies more awful, visitings
Of the upholder of the tranquil soul,
That tolerates the indignities of Time,
And, from the center of Eternity
All finite motions overruling, lives
In glory immutable."⁴

And again:

"There, the calm
And dead still water lay upon my mind
Even with a weight of pleasure, and the sky
Never before so beautiful, sank down
Into my heart, and held me like a dream!"⁵

These are only two of innumerable passages where the great nature poet shows his love, union and immense indebtedness to his Mother Earth.

³ The Prelude, Book VIII.

⁴ *Ibid.*, Book III.

Ibid., Book II.

But later Wordsworth's frequent communings with Nature were somewhat broken by his duties as a college student. Yet, even then, as he himself said, "I was the dreamer, they the dream." This was on account of his peculiar disposition that would not be trammelled, whose own element was freedom. However, Wordsworth does not teach an utter disregard for books and study. We find in Book III of the *Prelude*:

"Not that I slighted books—that were to lack
All sense—but other passions in me ruled,
Passion more fervent, making me less prompt
To indoor study than was wise or well
Or, suited to those years."

He must have studied assiduously—where the spirit led him. What he disagrees with are the tight laws that bind the student to one and only one narrow path of learning, this and the excessive cultivation of the mind at the expense of the heart—

"The self-created sustance of a mind
Debarred from Nature's living images
And unrelentingly possessed by thirst
Of greatness, love and beauty."⁶

He says that in his scholastic studies, he "could have wished to see the river flow with ampler range and freer pace." He saw how narrow was the learning gleaned by so-called students and taught by so-called professors—the work done merely for the marks, a college course spent, no matter how, that a poor little A.B. might adorn the bearer's name. He realized—

"How little those formalities, to which
With overweening trust alone we give
The name of Education, have to do
With real feeling and just sense."⁷

And even though he was "less prompt to indoor study than was wise or well," even in his idleness which was no more than wanderings from restraint to the teachings of the wide, deep world of Nature, he shadowed forth an ideal university, one, which, he says, would have made him pay as great homage to

⁶ The *Prelude*, Book VI.

⁷ *Ibid.*, Book XIII.

science and art as he gave to Nature. Let us consider for a few minutes what this ideal was. Wordsworth said that it would be a place where every heart would toil and labor in unison; where the enthusiasm and ambitions of the young would be cultivated and urged on to noble, high attempts. Moreover, he says:

"Youth should be awed, religiously possessed
 With conviction of the power that waits
 On knowledge, when sincerely sought and prized
 For its own sake, on glory and on praise
 If but by labor won, and fit to indure
 The passing day; should learn to put aside
 Her trappings here, should strip them off abashed
 Before antiquity and stedfast truth
 And strong book-mindedness; and over all
 A healthy, sound simplicity should reign,
 A seemly plainness, name it what you will,
 Republican or pious."^a

"With a conviction of the power that waits on knowledge," the student would work not for himself, for his petty marks, his small A.B., but for power that he might lay all this at the feet of the world for its betterment and uplifting!

"Was ever known
 The witless shepherd who persists to drive
 A flock that thirsts not to a pool disliked?"^a

Wordsworth mourns over this fact. He sees that in the present régime, the university, the home, the church, suffer for this one grave error, that teachers drive their pupils as a blind flock. Not heavenly self-dependence, not supreme broadness is given them, but narrowness born of brutal force!

In the following lines, Wordsworth gives a beautiful picture of his ideal school. It contains in a nutshell the elements he thought so necessary for education: simple enthusiastic seeking for knowledge, broad freedom and, best of all—sweet Nature as guide to direct and interpret always:

"O what a joy
 To see a sanctuary for our country's youth
 Informed with such a spirit as might be
 Its own protection; a primeval grove,

^a The Prelude, Book III.

^a *Ibid.*, Book III.

Where, though the shades with cheerfulness were filled
Nor indigent of songs warbled from crowds
In under-coverts, yet the countenance
Of the whole place should bear a stamp of awe;
A habitation, sober and demure
For quiet things to wonder in; a haunt
In which the heron should delight to feed
By the sky rivers, and the pelican
Upon the cypress spire in lonely thought
Might sit and sun himself.—"¹⁰

¹⁰ The Prelude, Book III.

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THE EDUCATION OF WOMEN DURING THE RENAISSANCE*

(Continued)

FRANCE

So far as Renaissance ideals are concerned the question of woman's education in France divides itself into two distinct phases corresponding to the two opposing forces at work in the social life of the nation during the period covered by the closing years of the fifteenth century and practically all of the sixteenth century. At the close of this period the attitude of representative Frenchmen toward existing conditions is one of dissatisfaction. This dissatisfaction Fénelon expresses in terms of sincere regret, while Molière is no less sincerely endeavoring to remedy matters by means of dramatic ridicule.³⁹³ The one deplors the lack of useful knowledge,³⁹⁴ while the other satirizes the empty show of learning.

The two forces are represented on the seventeenth century stage by the coxcomb leaders of the *précieuses ridicules* and their amiable opponent, the *femme sans esprit*. The keynote of the struggle is sounded when Vadius and Trissotin are endeavoring to secure the admiration of the ladies with the characteristic: "Ma plume t'apprendra quel homme je puis être." "Et la mienne saura te faire voir ton maître." "Je te défie en vers, prose, grec, et latin." "Hé bien! nous nous verrons seul à seul chez Barbin." And Henriette replies to her patronizing mother:

"C'est prendre un soin pour moi qui n'est pas nécessaire;
Les doctes entretiens ne sont point mon affaire:
J'aime à vivre aisément; et, dans tout ce qu'on dit,
Il faut se trop peiner pour avoir de l'esprit;"³⁹⁵

In Armande's speech, addressed to her earthly-fettered sister, the purpose of the dramatist is again put forward by means of a strong contrast:

"Que vous jouez au monde un petit personnage,
De vous claquemurer aux choses du ménage,

* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

³⁹³ Cf. *Hist. de la Langue et de la Litt. française*. Edited by L. Petit de Julleville, Vols. IV and V. Paris, 1896-1899.

³⁹⁴ Cf. Fénelon, *De l'Education des Filles*.

³⁹⁵ Molière, *Les Femmes Savantes*, Act III, scenes 5, 6.

Et de n'entrevoir point de plaisirs plus touchants
Qu'une idole d'époux et des marmots d'enfants!

.
Vous avez notre mère en exemple à vos yeux,
Que du nom de savante on honore en tous lieux;
Tâchez ainsi que moi, de vous montrer sa fille;
Aspirez aux clartés qui sont dans la famille."³⁹⁶

And finally in the person of Clitandre, Molière clearly states his whole purpose:

"Je consens qu'une femme ait des clartés de tout;
Mais je ne lui veux point la passion choquante
De se rendre savante afin d'être savante:
Et j'aime que souvent, aux questions qu'on fait,
Elle sache ignorer les choses qu'elle sait;
De son étude enfin je veux qu'elle se cache,
Et qu'elle ait du savoir sans vouloir qu'on le sache,
Sans citer les auteurs, sans dire de grands mots,
Et clouer de l'esprit à ses moindres propos.

.
Son monsieur Trissotin me chagrine, m'assomme;
Et j'enrage de voir qu'elle estime un tel homme,
Qu'elle nous mette au rang des grands et beaux esprits
Un benêt dont par-tout on siffle les écrits."³⁹⁷

In life these two elements of social activity were represented by the *salon*, such as the Hôtel de Rambouillet, and by the imitators of the *salon*, the coteries of the *précieuses ridicules*. Molière draws the distinction when in the preface to the *Précieuses Ridicules* he says: "The true *précieuses* would do wrong to be offended when one laughs at the expense of the *ridicules* who badly imitate them." The true object of his satire he further designates: "The atmosphere of the *precieux* has not only infected Paris, it has also diffused itself throughout the provinces and our *donzelles ridicules* have imbibed their good share of it. In one word, they are playing the double rôle of *précieuse* and *coquette*."³⁹⁸ The nature of the reception given to the Bourgeois dramatist by the real *précieuse* makes it clear that they were far from misunderstanding him.³⁹⁹

From this vantage point of the Age of Louis XIV the history of the French Renaissance can best be reviewed, and its mission to womankind best understood.

³⁹⁶ *Ibid.*, Act I, scene 1.

³⁹⁷ *Ibid.*, Act I, scene 3.

³⁹⁸ *Précieuse Ridicules*, Act I, scene 1.

³⁹⁹ Cf. Bourciez. In *Hist. de la Langue et de la Litt. française*, IV, 132.

The struggle between classical culture on the one side, and pedantry, allied to immorality, on the other, had been a long one in the social life of France. In no country outside of Italy did the Renaissance era open under more favorable auspices than here. The University of Paris had sheltered Petrarch and Dante and very early in the movement Italian scholars were established in Paris and Avignon. At the Royal Court humanism was active from the time of John II when Oresme there taught the princes and translated the classics. Under Charles V the work continued to advance and it is at this court that we meet with the first representative woman of the French Renaissance, the Italian, Christine de Pisan. In the life and labors of this remarkable woman are found blended the medieval and Renaissance characteristics as they were blended in all the early patrons of the Revival. As poet, Christine is of the Middle Ages, but as the brave champion of womanhood at the dawn of the classical rebirth, she ranks with the Chelsea School of humanists and their predecessors in Italy and Spain.

Christine was but five years of age (1368) when her father, Tomaso Pisano, was invited from Venice by Charles V to fill the office of astrologer at the Court of France. Under the protection of her cultured parents Christine here imbibed the spirit of the early Renaissance. Her numerous literary productions are composed in French and give little positive proof of her classical training, but the spirit of these works and the teachings embodied therein are significant evidence of the nature of woman's position in the courts of the earlier Valois Kings.

After the wise monarch and his honored queen, Jeanne de Bourbon, had passed away and Christine had been bereaved of father and husband in sad succession, she slipped into obscurity at the age of twenty-five in the company of her mother and her three little children, to contemplate the new order of things and busily to employ her pen with the double purpose of gaining a livelihood and of checking the growing frivolity of the Court which had so coldly rejected her father's widowed child.⁴⁰⁰

Christine's tender reminiscences of former days are precious as pictures of the ideal conditions which the Revival met at the court of Charles the Wise. Among her accounts of the great

⁴⁰⁰ Roy. Int. to *Oeuvres Poétiques de Christine de Pisan*. Société des Anciens Textes Français, Vol. I, p. i-iv. Paris, 1886-96. Laigle, *Le Livre des Trois Vertus de Christine de Pisan etc.*, IV, 25. Paris, 1912.

king's patronage of all that was beautiful and good are descriptions of the scenes of his constant companionship with his wise and virtuous queen, and the rigorous supervision which he exercised over the courtiers, even hanging without mercy, to a tree in the forest, the culprit who dared to offend against the strict virtue of his exemplary court.⁴⁰¹

During the lifetime of Christine de Pisan the question of woman's right to respect and honor arose among the Paris literati in the form of a vigorous debate over de Meun's portion of the *Roman de la Rose*. Her energetic entrance into the discussion on the side of Gerson, then Chancellor of the University of Paris, and his colleagues, won for her a place among the great theorists on the moral side of Renaissance education, while her subsequent works of the same nature deserve more prominence in the catalogues of pedagogical writings than time has allowed them.

In the famous debate over the *Roman de la Rose*, Christine condemns the part of the work written by de Meun, and so injudiciously praised by some of the Paris humanists, among others Jean de Montreuil, Gontier Col, Secretary to the King, and Pierre Col. In her attitude toward this phase of the Revival, Christine ranks with Dominici and Vives. She reiterates again and again her condemnation of vicious poetry in forcible passages of her later works.

The history of Christine's zealous campaign begins with this debate seemingly provoked by Jean de Montreuil, with whom she held a literary correspondence, and who, it appears, took exception to her attitude toward de Meun in her poem *L'Épître au dieu d'Amours*.⁴⁰² Christine appeals to the authority of her colleague, Gerson,⁴⁰³ and to that of "tous iustes preudhommes, théologiens et vrays catholiques, et gens de honneste et soluble vie." After exhausting her arguments, apparently in vain, she ends the matter with a firm and confident reassertion addressed to Pierre Col: "I do not know why we debate this question, for I believe that neither you nor I have power to change each other's opinions. I don't care if it is good! When you with your accomplices have so well contended by your subtle reasoning as to establish that bad is good,

⁴⁰¹ "Hist. de Charles V, Roi de France." In Kéralio, *Collection des meilleurs ouvrages composés par des femmes*, Paris, 1787, II, 177 ff.

⁴⁰² Cf. Roy, *op. cit.* Int. II, iv.

⁴⁰³ Cf. Ward, *Epistles on the Romance of the Rose and Other Documents in the Debate*, 17 ff. Chicago, 1911.

I will believe that the *Roman de la Rose* is good. As that great good man says:⁴⁰⁴ 'May it please God that such a rose never be planted in the garden of Christianity!'

Then she concludes: "I end my speech in this debate without indignation, as I began and continued it without ill-will towards any one. I beg the Blessed Trinity, the Perfect and Eternal Wisdom to deign to enlighten with the light of truth both you and all those who love science and the nobility of a good life and to conduct you to the Heavenly Kingdom. Written and finished by me, Christine de Pizan, the eleventh day of October, 1402. Your well wishing friend of science, Christine."⁴⁰⁵

In the poems Christine invites attention to her argument over and over again.

In the work entitled *Les enseignemens moraux*, or *Les enseignemens que je Cristine donne a Jehan de Castel, mon filz*, she says:

"Se bien veulx et chastement vivre,
De la Rose ne lis le livre
Ne Ovide de l'Art d'amer,
Dont l'exemple fait a blasmer."⁴⁰⁶

The importance of the efforts here made by Christine de Pizan can best be estimated from the results of her influence on her own time. A remarkably long list of works in vindication of woman appeared after the middle of the fifteenth century, among them *Le Chevalier aux Dames*; *Le Miroir des Dames*, of Bouton; and *La Déduction du Procès de Honneur Féminin ou L'Advocat des Dames*, by Pierre Michaut.⁴⁰⁷

Christine was equally successful in enlisting the support of influential men and women in opposing the spirit of the poem by means of societies founded in honor of pure womanhood. One of these, called *L'écu verd à la dame blanche*, was founded on Palm Sunday, 1399, by the Maréchal Boucicaut.⁴⁰⁸ The *Cour amoureuse* was organized in the palace of the Duke of Burgundy, on the fourteenth of February, 1400. This society had no fewer than 600 members, and significantly enough, among them were Gontier Col and Pierre Col, two of Christine's former opponents. *L'Ordre*

⁴⁰⁴ Gerson.

⁴⁰⁵ Ward, *op. cit.*, 107, III.

⁴⁰⁶ No. LXXVII, *op. cit.*, 39.

⁴⁰⁷ Cf. Roy, Introduction to *Oeuvres Poétiques de Christine de Pisan*, p. viii. Société des Anciens Textes Français, II.

⁴⁰⁸ *Ibid.*, p. iv.

de la Rose, founded by Christine, grew out of the spirit of these two societies.⁴⁰⁹

In the works following the debate she endeavored to build up sentiment and arouse to action in support of the domestic and social virtues. In *La Cité des Dames* are to be found her earliest and strongest theories regarding the social position of woman.⁴¹⁰

She begins by feigning surprise and perplexity at the attitude of Matheolus,⁴¹¹ whose book she had taken up eagerly, since it treated of the subject of womanhood. She muses that if he is right, then God must have made a very wicked and vile creature when He created woman, and she wonders how so good a Workman could produce so bad a piece of work. As she meditates, plunged into grief and dismay, she gently reproaches God for not having made her a man that she might be by nature inclined to serve Him worthily. She is afflicted by the delineation of woman's character drawn by Matheolus and others, but she is more sorely grieved by their gross and licentious expressions. While she thus muses and weeps, three crowned ladies of dazzling splendor appear before her. Assuming an attitude of dread, lest they have come to her as things of evil, she makes the sign of the cross. But the apparition proves to be the impersonation of the three virtues, *Raison*, *Droiture*, and *Justice*. The first smiles and sweetly inquires whether Christine takes all the sayings of the philosophers and poets for articles of faith. She advises her to despise Matheolus as a "*menteur*," and perhaps knowingly so. She speaks too of the *Roman de la Rose*, in which the more faith is placed that the author is a man of some reputation.

Raison then counsels Christine to build a city where the good and wise women of past ages and of the present may have an asylum against the assaults of their enemies: to surround the city with a strong wall; and that this defended city will prove a lasting protection to womankind. Her two companions, she assures Christine, will assist her in the building, and she counsels her to seek out the noble women in history, sacred, ancient and modern, in the writings of the Fathers, in the memoirs of illustrious ladies and in the poets. This founding on history, she says, will insure the endurance of the City.

⁴⁰⁹ Cf., *Ibid.*, p. x ff.

⁴¹⁰ MS. 1395, Bibliothèque du Roy. Cited in Kéralio, *Collection des meilleurs ouvrages composés par des femmes*, III, 22. Paris, 1787.

⁴¹¹ Mahieu, *Lamenta*. Cf. Ward, *op. cit.*, 4.

There then follows the account of a long list of heroines as in all the other works of the kind. When the City is built ladies worthy to dwell there are invited, beginning with the Blessed Virgin, the martyrs who were virgins, and the women who merited canonization by their chaste, pure and pious lives. Only the good may enter, and Christine gives them advice similar to that found in the work which follows this, *Le Livre des Trois Vertus*.⁴¹²

This work was printed in 1536, under the erroneous title of *La Cité des Dames*, which has never been printed in full.⁴¹³ It was probably composed about 1405, and is really a continuation of the *Cité des Dames*, the three virtues being the same, with the mission to instruct the inhabitants of the city in virtue.

After Christine promises them to do their bidding they say to her: "Take your pen and write: Blessed shall be those who inhabit our city to augment the number of the companions of the Virtues. To all the college of womankind and to their religious sentiment let the exhortation of Wisdom be addressed; and first to queens and princesses and to all ladies of high rank. Then from degree to degree let us chant our doctrine, that the discipline of our school may extend to all womankind."

Calling upon every class to listen to the instructions to be given, Christine then says: "Come, then, to the school of Wisdom, all ye ladies of high degree, and do not blush to descend and to humble yourselves to listen to our lessons, because according to God's word, he who humbles himself shall be exalted. What is there in the world more pleasing and agreeable to those who desire earthly riches than gold and precious stones; but there is no comparison between the ornamentation of the body which they afford and that resulting from the practice of virtue and a good life." Then taking up the private, social and domestic virtues one by one, the author gives counsel on each to all classes of women, high and low, good and bad, from the princess to the servant, and from the nun to the "femme de mauvaise vie." She emphasizes the duty of properly educating children, and she reminds the princess that she should educate the orphan and be a mother to him. She insists upon the duty of good example on the part of those in high places, and exhorts the princess to so live as to be a pattern of virtue to all. After advising her to learn to manage her own finances she suggests

⁴¹² MS. 7395. Imperial Library. Cf. Kéralio, *op. cit.*, II, 416.

⁴¹³ *Ibid.*

a division of her revenues into five portions: the first to be bestowed in alms; the second to be devoted to household expenses; the third for the salaries of her officers and servants; the fourth for personal gratifications; the fifth for the entertainment of her guests. On each of these points she gives special counsel and direction.

In 1403, previous to the production of the *Livre des Trois Vertus*, Christine had composed *Le Chemin de Longue Etude*,⁴¹⁴ in which her personal literary tastes appear and her interest in the intellectual pursuits of other women. This work, with the two given above suggests something like a general pansophic idea—a "Solomon's House"⁴¹⁵—for the education of women. It was dedicated to Charles VI, and contains a description of the ideal ruler, one endowed with virtue, a philosopher and poet, wise, learned and brave. At a parliament presided over by *Raison*, the evils of the world are discussed and the remedies, through a wise government, suggested. *Sagesse*, *Noblesse*, *Chevalerie*, and *Richesse*, each in turn gives her opinion and cites the authority of the philosophers and the Fathers of the Church. The personal virtues of Charles VI are also complimented, as well as the wisdom of his predecessors.

This work is allegorical, like all the prose writings of Christine, and begins with a vision following upon the reading of Boethius. A lady appears, described by the author as "that ancient goddess, whom Ovid called Pallas." The vision speaks of the high honor in which she was formerly held in Rome and of the disturbances in the modern world that diminish her influence. She exhorts Christine to leave the troublesome earth and to follow her into a world "more pleasant and agreeable" where she will find beautiful and profitable things. The thought in this work recalls Dante's *Il Convito*, and the plan suggests a conscious imitation of the *Divina Commedia*. The goddess conducts Christine through the *chemin de longue étude*, pointing out to her the wonders of nature, visiting historical scenes, journeying through the regions of antiquity where the philosophers and poets dwell in the company of the Muses; making a long and interesting tour of the heavens, and finally pausing at the gates of the supernatural, the secrets of which, the goddess reminds Christine, she may not yet venture to learn.

In *La Vision*,⁴¹⁶ the author represents Chaos as appearing in

⁴¹⁴ *Ibid.*, II, 297 ff.

⁴¹⁵ Bacon, *New Atlantis*.

⁴¹⁶ MS. 7394, Bibliothèque du Roi. Kéralio, *op. cit.*, III, 1 ff.

human form and from the complaints made by Earth, Christine takes occasion to draw lessons as before. Here she visits Paris, the second Athens, and listens to the disputations in the schools. She is perplexed by the utterances of Dame Opinion, whose Shadow colors all the assertions of the savants. In her doubts she exclaims: "Behold me fallen into an abyss of darkness, where I am plunged into a chaos of confused ideas from which I cannot extricate myself; I escape from one error only to fall into another; I am reduced to nothingness before the marvels of nature, by reason of my weakness and my incapacity; I am sensible of nothing but my disappointed and sorrowful heart . . . O Philosophy! you have deceived me. The human mind is too weak to suffice for itself, and after the soul has suffered, the heart can find nothing with which to fill its aching void."

Philosophy then appears and chides Christine, enabling her to define the mission of true wisdom as humanism defined it. She recalls the blessings she enjoys in her daughter, who has become a Dominican nun at Poissy, and in the son still left to her. She is conscious of new strength which she draws from the pages of the true poets and philosophers, from the Fathers of the Church, and from religion, the remembrance and esteem of which bring her comfort and peace.

The works of Christine de Pisan were widely circulated in France through the multiplied manuscript copies sold among the nobles, particularly at the courts of Burgundy and Berry, where the author was honored and favored.

Jean de Castel, the only surviving son of Christine de Pisan and of Etienne de Castel, was at the court of Philip of Burgundy, and after the death of Philip he became secretary to the Dauphin (Charles). A letter of Louis XI, published by Quicherat, in his *Procès de Jeanne d'Arc*, speaks of "Jean Castel, notary and secretary to our late very dear Lord and Father." At the Dauphin's flight (1418) Jean followed him, and Christine returned to the convent of Poissy for protection, where she ended her days near her daughter, in 1432, the year of the execution of Blessed Jeanne d'Arc.⁴¹⁷

Like Christine de Pisan in her spirit and in her teachings was Ann of France, or of Beaujeu, daughter of Louis XI and regent for Charles VIII. Her court was a school of virtue and of knowledge,

⁴¹⁷ Laigle, *op. cit.*, Chap. IV, p. 25. Cf. Hentsch, *op. cit.*, 154.

where learning was esteemed and learned men honored, as in her father's time and during the reign of Charles the Wise. Brantôme's account of this princess is in keeping with the testimony of history. Of her he says:⁴¹⁸ "She was very skillful in managing her household, my grandmother says, and among her ladies and the daughters of the nobility, there was not one who had not received her lessons. The House of Bourbon was then one of the greatest and most brilliant in all Christendom; and she helped to make it so; for to the opulence of wealth and her personal magnificence there was added during her regency the reputation of her wisdom in governing. Being splendid and munificent by nature, she would preserve these early endowments. She was full of goodness toward her friends and toward all those to whom she extended her patronage. In a word, this Ann of France was very wise and very good."

The training given by Ann of Beaujeu to the ladies of her household is embodied in a treatise written for her daughter Susanne, who later became the wife of the famous Constable de Bourbon. In this work, *Les enseignements d'Anne de France à sa fille Suzanne*,⁴¹⁹ we have but another exposition of the general principles held by all the Catholic moralists of the time.

After setting down the usual moral and religious counsels for personal guidance, and touching upon the training of children in these particulars, Ann gives detailed advice on conduct toward the neighbor: "In your home be loyal and frank toward all, procuring for each what is rightly due, and giving counsel when it is asked. Visit your neighbors or your relatives when they are ill, and if possible send them a little offering of fresh fruit or flowers. . . . Honor the stranger. . . . Honor the learned and the wise and do not withdraw from them your support suddenly or without good reason; invite them to your table and propose a toast in their honor, for they will then praise you in their works, and men of worth are rare."⁴²⁰

The Courts of Charles VIII and Louis XII, while presided over by Ann of Brittany, present a like spectacle of magnificence joined to sober living. Brantôme⁴²¹ characterizes this queen as "the most worthy and most honorable since Queen Blanche, mother of St. Louis, the King." Surrounded by her retinue of noble ladies,

⁴¹⁸ Discours VI, Art. III. *Oeuvres Complètes*, V, 203 ff.

⁴¹⁹ Cf. Hentsch, *op. cit.*, 199.

⁴²⁰ *Ibid.*

⁴²¹ *Op. cit.*, Vol. V, Discourse I.

and brilliant guards, Ann of Brittany appears in true Renaissance splendor, and while her court was one of "poetry and ladies" it was, as Brantôme says, "a very beautiful school" for them, for she trained them well and wisely and all were patterned after their queen.⁴²² The title of "Kingdom of Womanhood" seems a more just one for the court of Ann of Brittany, who loved science and poetry, and the classics, and was at one and the same time "grave, severe, elegant and good."⁴²³

The patronage extended by this queen to the poets of her time, and particularly to Jean Marot, recalls the advice given by Ann of Beaujeu to Susanne, and the return of appreciation on Marot's part has helped to immortalize her fame.⁴²⁴

While Ann of Brittany encouraged all forms of true learning and of art, still her influence seems not to have extended to definite classical training either of her own daughters or of other women of her household. The traditions here, and backward to the time of Charles the Wise, seem to be rather those of the later Middle Ages in general than of the Renaissance. Both Charles VIII and Louis XII were in close touch with Italy, but rather as leaders of military campaigns into an enemy's country than as patrons of the literary and pedagogical arts propagated by the Revival. To the disputes between the two nations during these reigns and to the attitude of Louis XII towards the Church, resulting from the strained political relations between that monarch and the Pope, must be attributed the failure of the French Court to recognize the possibilities to womankind of the overflow of classical ideas from the courts of Renaissance Italy. Only with the reign of Francis I did the high Renaissance burst forth at the Court of France, and only now was woman invited to full participation in the Revival. But unfortunately for her, the leaders of the movement at this court were of the school of Poggio and Filelfo, rather than of Vittorino da Feltre. While the College of France had its staunch supporters of the principles of Christian humanism, it had too its share of coxcomb humanists, whose empty vanity perfectly harmonized with the spirit of Louise of Savoy and that of her yet weaker daughter, Marguerite of Navarre. As the leader of ideas at her brother's court, and as Queen of the French Renaissance in

⁴²² *Ibid.*

⁴²³ Cf. d'Héricault, *Oeuvres de Clément Marot*, I, 1 ff. Paris, 1867.

⁴²⁴ Cf. *Les Oeuvres de Jean Marot*, 5 ff. Paris, 1723.

her own household, Marguerite gave a turn to the movement in favor of pagan ideals and set the pace for the company of *Femmes Savantes* led by such men as Postel⁴²⁵ and Clément Marot.⁴²⁶

Marguerite's education on the intellectual side was brilliant rather than profound. She studied Latin and had the Venetian Jew, Paul Paradis (Canossa), for tutor in Greek and Hebrew.⁴²⁷ She wrote Italian and French verses and French prose but seems never to have attained to any skill in Greek and Latin composition. Her biographers have sometimes been mistaken in her real identity, attributing to her the literary accomplishments, now of her niece Marguerite, daughter of Francis I, now of her grandniece, Marguerite, daughter of Catherine de' Medici. The history of the moral side of Marguerite's education is mirrored in her masterpiece, the *Heptameron*. To understand her motives in the production of these tales is to understand one phase of the French Renaissance; hence the importance attached to this work by modern critics. To some of these critics, Marguerite of Navarre is a sixteenth century sex-hygienist, a social reformer, devoutly striving to uplift her sisters by means of minutely detailed, intensely realistic stage-pictures of vice;⁴²⁸ to others she is the utter extreme of all this, the flagrant defier of all law, human and Divine, who dares to entertain an enlightened Renaissance society with "those charming tales of love."⁴²⁹

The former view is unjustified by French tradition and by Renaissance tradition up to the time of the *Heptameron*. The admirers of Boccaccio's "hundred fables" had never been either learned or devout, and were never so regarded. Vives' sentiment in this particular was the sentiment of his school: "Which books but idle men wrote unlearned, and set all upon filth and viciousness in whom I wonder what should delight men but that vice pleaseth them so much."⁴³⁰ The humanist's opinion of such methods for the teaching of virtue appears also in the same work. In forecasting

⁴²⁵ Author of the "Feminine Messiah." Cf. Thompson, *Saint Ignatius Loyola*. Edited by Pollen. 232. London, 1913; Lefranc, *Hist. du Collège de France*, 188, 381, Paris, 1893.

⁴²⁶ d'Héricault, Int. to *Oeuvres de Clément Marot*.

⁴²⁷ Lefranc, *op. cit.*, 179.

⁴²⁸ Cf. Saint-Amand, *Women of the Valois Court*. Translated by Elizabeth Martin. New York, 1898.

⁴²⁹ Wormley, Katherine Prescott, Int. to translation of Brantôme, *Illustrious Dames at the Court of the Valois Kings*, 7. New York, 1912.

⁴³⁰ "De Inst. Christ. Foem." Translated by Hyrde. Watson, *op. cit.*, 59.

his subject matter Vives here says:⁴³¹ "For I had leaver as S. Jerome counselleth, adventure my shamefastness a little while, than jeopard my matter; so yet that I would not fall into any uncleanliness, which were the greatest shame that can be for him that should be a teacher of chastity."

On the side of French tradition, Kéralio⁴³² draws a very just comparison between the romances of the times of Charles VI, Charles VII and Louis XI, and those of the Queen of Navarre. She ends her exposition thus: "Love is not there represented under such colors as to cause innocence to blush. . . . The lovers are respectful, the women modest." And of the *Heptameron* she says: "It is to be regretted that this beautiful and intelligent princess assumed a part so little becoming in any woman of rank, whose conduct not only should be irreproachable, but whose discourses should give proof of her integrity."

On the other hand, it cannot be admitted that Marguerite of Navarre had thoroughly steeped herself in the paganism of the *Roman de la Rose*, once more revived at her court by Clément Marot, a sign that the spirit of Christine de Pisan had there passed away. She appears to have wavered between Christianity in the Calvinistic form, and the daring freedom of Pagan philosophy. Her open renunciation of the Catholic faith was followed by a period of doubt and unbelief while she harbored the reformers and adapted to their tastes the forms of worship and religious discipline at her brother's court and her own. "She had embraced that form of philosophy," says Father Stevenson,⁴³³ "which begins in speculative doubts and ends in practical unbelief. Her residence at Nerac became the shelter for those rebellious spirits who found in it a place of refuge from the laws by which otherwise they would have been punished. In the Court of Paris itself, even under the eyes of the sovereign, heretical opinions were fostered by the Duchess d'Etampes, one of the royal mistresses. She and the Queen of Navarre caused an amended edition of the Missal to be issued, by which we may ascertain the changes which they wished to introduce into the national religion. It forbade private Masses: it ruled that both the Elevation and Adoration of the Eucharist should be suppressed, and that Communion in both kinds should be everywhere considered imperative. Ordinary household bread

⁴³¹ *Ibid.*, 36.

⁴³² *Op. cit.*, III, 322 ff.

⁴³³ *Mary Stuart*, 157. Edinburgh, 1886.

alone was to be used at the altar. No mention was to be made of our Blessed Lady, or of the Saints, during Mass. Priests were no longer to be debarred from marriage."⁴³⁴

This breaking down of stable principles of Christian morality began in the rejection by Marguerite's mother, of the ministrations of the Catholic clergy and the consequent indifference in religious opinions and practice. In December, 1532, Louise of Savoy noted this item in her diary:⁴³⁵ "My son and I, by the grace of the Holy Spirit, begin to know the hypocrites, white, black, grey, smoke-color and all colors, from which may God, by His clemency and infinite goodness, preserve and defend us; for, if Jesus Christ is not a deceiver, there is not a more dangerous generation in all human nature."

The paradoxical phenomenon presented by the alliance of Marguerite's morning hymns with her evening Boccaccian tales, is explained by the story of her various experiences as she passed through each successive stage of transition from Catholicism through Calvinism and unbelief and Calvinism again, back to the faith of her fathers in which she devoutly died.⁴³⁶ By her free interpretation of the Scriptures and by her gross retaliating attacks on the monks and the clergy in her private theatricals after the condemnation by the Sorbonne of her *Miroir de l'âme pécheresse*, Marguerite kept alive the flames of contempt for religious authority enkindled by her mother, thereby influencing her courtiers and weakening their moral stamina.⁴³⁷

On the literary side she patronized such humanists as Eustache Deschamps, author of *Le Miroir de Mariage*, and Jean le Fèvre, who translated into French the *Lamenta* of Matheolus. Although Clément Marot was not a classicist, yet he won the favor of the "Muse of the Renaissance," by his French translation of the Psalms, by his amorous verses, and by the flattery of his platonic friendship. While not a pedant, the younger Marot was incapable of directing Renaissance taste among the devotees whom he found in Marguerite's court, and in Lyons, where he, later on,

⁴³⁴ Cf. also Le Vicomte de Meaux, *Les Luttes Religieuses en France*. Paris, 1876.

⁴³⁵ "Journal de Louise de Savoye." In *Nouvelle Collection de Mémoires pour servir à l'Histoire de France*. Edited by Michaud and Poujaulet, V, 93; Le Vicomte de Meaux, *op. cit.*, 18.

⁴³⁶ Cf. Le Vicomte de Meaux, *op. cit.*, 9.

⁴³⁷ *Ibid.*, 6 ff.

all but turned the heads of the cultured Belle Cordière, Louise Labé, and her literary friends.⁴³⁸ Having failed to solve the mysteries of Latin and Greek grammar in the universities,⁴³⁹ Marot had nothing left but a vernacular still unstandardized and so incapable of serving as the medium of classical expression.

To this sterilizing literary influence must be added the effects of that social element injected into the French Renaissance by this school of translators, and developed in the *Heptameron*. Speaking of the training here received by Ann Boleyn, d'Héricault says: "It is at the court of Marguerite, between Clément Marot and Louis de Berquin, at that famous school of love and of heresy, that Ann Boleyn learned the hatred of the Roman Church and that science of coquetry which the redoubtable Henry VIII could not resist."⁴⁴⁰ And his conclusion seems to be just: "Southern impetuosity and Norman pedantry both reached their climax in this woman [Marguerite] who had the double heart of a *grande coquette* and a *précieuse ridicule*."

⁴³⁸ Cf. Colonia, *Hist. Litt. de la Ville de Lyon*, III, 542 ff.; Kéralio, *op. cit.*, IV, 1 ff.

⁴³⁹ Cf. d'Héricault, *op. cit.*, p. xix ff.

⁴⁴⁰ *Ibid.*, p. xliiii.

(To be continued.)

BROTHERS POTAMIAN AND CHRYSOSTOM

January, 1917, witnessed the passing of two eminent Catholic educators. Within three days of each other they were called to the final reckoning. They were relatives. Not, however, by ties of blood alone were they drawn together; they were, besides, members of the same religious order. More, side by side in the same college, for twenty years and upward, those two admirable teachers molded the characters and, in doing so, shaped the destinies of some of the most gifted and promising sons of the great American metropolis. And now New York City, Manhattan College, organized Catholic education in the United States, and the Institute of the Brothers of the Christian Schools lament the loss of Brother Potamian and Brother Chrysostom.

Worthy of more than ephemeral notice are those two educators. To their pupils, and to the cause they unstintingly served, they commended themselves by their exceptional qualities of head and heart. Profoundly learned, Brother Potamian in the physical, Brother Chrysostom in the mental sciences, they were lacking none of the graces that result from broad culture. They were specialists, it is true, physicist and metaphysicist, but in no sense were they void of that poise and balance that depend on a many-sided, harmonious development of man's nature, social, intellectual, physical, spiritual. Profound as was their learning, deeper still was their spirit of faith which was the only motive power of their intensely active careers. For God they labored; for Him alone they lived. Self they set aside completely. This effacement of the ego was with Brother Potamian and Brother Chrysostom as much the result of natural, innate modesty as of the thorough training of their deeply religious Institute. Both men were diplomaed doctors of the best universities, that of London and the Catholic University of America, but Doctor O'Reilly and Doctor Conlan were always shaded from public view by the humble garb of St. John Baptist de la Salle and by the unpretentious sobriquet of Brother Potomian and Brother Chrysostom. Prodigies of learning, marvels of self-effacement, Brother Potamian and Brother Chrysostom command the respect and challenge the strictures of the whole educational world.

Nearly sixty years ago, Brother Potamian, then a pupil of

St. Brigid's School, New York City, had the inestimable privilege of making a mission preached by the renowned Father Hecker and his small young community of Paulists. The deep-seated earnestness and religious enthusiasm of the ardent missionary impressed indelibly the little boy Michael F. O'Reilly. The child from that day forth was fixed in the determination of giving himself entirely to God. His preference was for the order of his teachers at St. Brigid's; accordingly, he sought and was granted admission among the Christian Brothers, where young O'Reilly became Brother Potamian.

After extensive and successful studies in Montreal and Quebec, the youthful religious, Brother Potomian, was transferred to London, where he soon won the highest honors of the English universities, and where he has ever since been known as Doctor O'Reilly. All this was, as it were, only a preparation for his life work in Manhattan College, New York City.

In 1896 Brother Potamian returned to the scenes of his early childhood and was immediately installed as head of the science department of the Christian Brothers' chief seat of learning in the western world. His arrival was most opportune, a veritable godsend for Manhattan College, for that grand old classic college, north of Riverside Park on the Hudson, was about to undergo a drastic and sudden scholastic metamorphosis. Latin and Greek were to be superseded by modern language and science. The old time-honored course that had developed an Archbishop Mundelein, a Bishop Dowling, a Bishop Hayes, three hundred priests, many Supreme Court justices, a John J. Fitzgerald and other Congressmen and lawyers, was, in the first years of Brother Potamian's incumbency at Manhattan, changed to a course calculated to produce many a future Goethals, Edison, and Holland for the material upbuild of the world-wide community.

Twenty years ago, then, at Manhattan, Brother Potamian's outlook was over an untilled field. It was for him to strike the first furrow. His eye was sure; his hand, steady. He was at his intellectual zenith. All his previous life he had been in formation for the task now before him. That he was equal to the situation, results have amply proved. Manhattan College, as an engineering establishment, bids fair to rival its former self when, in ye halcyon days of old, the languages of Athens and Rome constituted the *pièce de résistance* of the college curriculum.

For over half a century was Brother Potamian consecrated body and soul to the cause of Catholic education. In the same cause was his kinsman, Brother Chrysostom, for upward of three decades. Brother Chrysostom's training was American through and through. He was primarily a philosopher; and, like Kant, he believed not in roaming. He was a man of steady habits, attached to his dear "old" Manhattan where he had been educated and which was almost the only scene of his labors as educator. Not so had it been with Brother Potamian. On the Danube, on the Seine, on the Rhine, on the Thames, on the Shannon, on the St. Lawrence, in Gotham, and at the Golden Gate, had Brother Potamian repeatedly charmed student audiences by wealth of illustration and vivacity of presentation. Brother Chrysostom's well-nigh invariable audience was that gathered on the left bank of the Hudson, six miles north of Battery. Brother Chrysostom, however, in his rare sallies abroad, as at the Sisters College, Washington, D. C., was as cordially greeted and highly appreciated as his senior lecturer, Brother Potamian.

Bound by ties of flesh and blood, alike in their choice of a state of life, equally faithful to their religious obligations, both men were, moreover, intellectual giants and miracles of industry. For long periods, day after day and year after year, they held large classes in rapt attention. Resourceful in demonstration, forcefully clear in exposition, they led their delighted disciples up the heights of Parnassus without consciousness of effort. All this was for them a labor of love. Even more joyfully was much of their time given, as religious, directly to God. Yet Brother Potamian and Brother Chrysostom, notwithstanding the incessant demands of the classroom and the chapel, found leisure for the making of books. Both are authors of merit, each in his chosen specialty. Their energy was fully as extraordinary as their acumen. They verily burned the candle at both ends. "What odds," agreed they with the late Monsignor Benson, "so long as the candle gives more light." The double flame, emitted by Brother Potamian and Brother Chrysostom from the spoken word and the written page, did not, however, materially shorten their lives, for one had long since past the golden milestone and the other was fast approaching the Psalmist's limit.

In personal acquirement and in extent and value of achieve-

ment, they are, like the famous Brother Azarias, types of what a great teaching congregation can accomplish. Their order, that of the Brothers of the Christian Schools, ambitions not the priesthood. Teaching is the sole aim of their Institute. The singleness of purpose thus fostered is a decided asset to the educator. It makes for efficiency in instructor and in pupil. Brothers Potamian and Chrysostom gave themselves without reserve or sparing to their students, as Christian Brothers always do, and that oneness of aim accounts, probably more than anything else, for the lifelong attachment that ever exists between Brother and "Old boys." The alumni organizations of the Christian Brothers colleges are marvels of loyalty; and among none of their alumni is the spirit of solidarity more pronounced than among the alumni of Manhattan, the college that has benefited by the best that Brother Potamian and Brother Chrysostom could bestow.

Brother Potamian and Brother Chrysostom have been gathered to their spiritual forbears, Brother Azarias, Brother Justin, Brother Anthony and the rest; but, before answering the last summons, they bequeathed a rich legacy of example and achievement to their pupils, to their order, and to Catholic education.

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AMERICAN SCHOOLS AND THE FOREIGN CHILD

I

The doleful plaint that "the old American stock is being numerically submerged" has become quite loud of late. While some have distinctly seen danger ahead from the great influx of immigrants, who, they claim, are not being assimilated, the alarm has been sounded anew from another quarter. Our very public schools are overrun by the ignorant foreigner's children. Katherine Fullerton Gerould¹ bitterly laments that "the public schools are so swamped by foreigners that all the teachers can manage to do is to teach the pupils a little workable English." And to prove her contention, she goes on to unburden herself in this fashion: "It is not only in the great cities that the immigrant population swamps the schoolroom. An educated woman told me not long since, that there was no school in the place where she lived—one of our oldest New England towns—to which she could send her boy. The town could not support a private school for young children; and the public school was out of the question. I had been brought up to believe that public schools in old New England towns were very decent places, and I asked her why. The answer made it clear. Three-fourths of the school-children were Lithuanians, and a decently bred American child could simply learn nothing in their classes. They had to be taught English first of all; they approached even the most elementary subjects very slowly; and—natural corollary—the teachers themselves were virtually illiterate. Therefore she was teaching her boy at home until he could go to a preparatory school. Fortunately, she was capable of doing it. But there are many mothers who cannot ground their children in the language and sciences. A woman who could not would have had to watch her child acquiring a Lithuanian accent and the locutions of the slum." How delightfully inconsistent is her indictment of the foreign child's influence on the public schools may be gathered from an unguarded, yet true admission made by her a little earlier: "An increasing proportion of the sons and daughters of the prosperous (Americans) are positively illiterate at college age. They cannot spell, they cannot express themselves grammatically, and they are inclined to think that

¹ *Atlantic Monthly*, October, 1915, p. 451.

it does not matter. *General laxity and the adoption of educational fads which play havoc with real education are largely responsible.*" (Italics mine.)

That right here the author has put her finger on the weakest spot in our public school system, no one acquainted with it would deny. And her own incisive scalpel lays bare the sores with a merciless frankness that would not always be welcome if it originated in other quarters. "Ignorance of what real learning is, and a consequent suspicion of it; materialism and a consequent intellectual laxity; both of these have done destructive work in the colleges. The education of younger children is in like case. We put them into kindergartens where their reasoning powers are ruined; or, if we can afford it, we buy Montessori outfits that were invented for semi-imbeciles in Italian slums; or we send them to outdoor schools and give them prizes for sleeping. . . . We have all demanded a royal road to a thing to which there is no royal road. The expensive schools lead their pupils from kindergarten to nature-study and eurythmics, with basket work and gymnastics thrown in; the public schools follow them as closely as they can. Of real training of the mind there is very little in any school. The rich do not want their children overworked; the poor want a practical result for their children's fantastically long school hours. So domestic science comes in for girls and carpentering for boys. Anything to make it easy on the one hand; anything to make a universal standard possible on the other."

It is surprising, indeed, that one with so keen and penetrating a vision should be so inconsistent as to ascribe to the numerical prevalence and supposed backwardness of the foreign child shortcomings which obviously have another origin and cause.

The indictment of our public schools, lacking by general consent in educational efficiency because they have too often been turned into laboratories for educational experimenters, has been repeatedly made by other than Catholic pens, which could not be suspected of any bias. There is no need to dwell on it much longer. The filling of immediate, pressing material wants rather than the acquisition of fundamental learning has of late especially been much in the foreground. Pragmatic values were sought for, and critics professed to be disappointed because cultural values were not forthcoming.

That, with its overburdened curriculum, the public school has to some extent been handicapped in its work with foreign children, is plain. The teachers were not acquainted with the child's idiom, and found it a difficult task to awaken rapidly the young intellect by words with an unfamiliar sound and unknown meaning. Besides, the day's program was so crowded with various matters, that none could receive thorough attention. Essentials and accidentals are often put on the same plane, and the result is confusion, when clearness, distinctness and simplicity are prime requisites for success. The psychology of the child mind is better known and made less use of than ever before.

There is another factor in the assimilation of the foreign child to which Miss Gerould has not seen fit to advert. The training of character, the development of the moral side of the child and the fitting it for the responsibilities of free citizenship as it grows to manhood, have been attempted along merely natural lines, and the sanctions of nature only are made to safeguard the accomplishment of duty. As a consequence, the restraints of liberty, so essential to the normal development of a free democracy, are become meaningless to a vast majority of children. Their warped mentality grows unchecked, and their notions of right and duty are further distorted by the untoward social conditions of an environment of which they are often the victims. Even the betterment of their living standards does not satisfy them after they have become enemies of the existing order. Dissatisfaction ripens into revolt. We affect indignation and surprise at every open manifestation of anarchy, and try to make ourselves believe that the fault lies nowise with us or our educational system, but solely with the unbalanced individuals who failed miserably to appreciate and to turn to advantage the splendid opportunities we so graciously offered them. Now assimilation can only take place on the basis of common ideals between the various elements that make up the nation. And although we are supposedly a religious people, yet we give religion no voice in the training of those citizens who tomorrow will have it in their power to shape our national destiny.

To counteract this tendency, which proves a far greater menace to the country than educational fads and overcrowded school curricula, the Religious Education Association has recently come into existence. It should meet with unqualified support and success, if we are not to continue drifting towards the abyss.

II

If we turn from the public to the Catholic elementary school, the solution of the problem of educating the foreign child, and assimilating it, has been attempted along altogether different lines, and we believe, with better success.

Educational fads have never found favor with Catholic teaching staffs. We have aimed at training the intellect on broad fundamental lines, so as to prepare the child to grapple with the problems of higher education as well as with those of practical life. And with the powerful help of religious sanctions we have aimed at training the will, making it obedient to its own best impulses, but more so to the laws of its Creator. Thus Catholic teaching methods, while aiming at cultural values first, secured practical results of a high character.

In the assimilation of the foreign child the language question has never been a serious drawback with us. It is interesting to recall here that as far back as 1840 Governor Seward declared himself in favor, not only of the support of denominational schools by the state, but also of the policy of providing children of foreign nationalities with teachers who were of the same language and religious belief as their own. He expressed at the same time his conviction that this policy was best adapted to prepare them for their life and responsibilities as American citizens.¹

It was a view diametrically opposed to that prevailing generally among American-born citizens. But time has completely vindicated the soundness and far-sightedness of General Seward's view. "The state did not, it is true, adopt his plan; but its main provisions had been adopted, even before his time, by the America Catholic hierarchy, and they have been firmly adhered to. The Church has seen to it that children of Catholic immigrants, speaking a foreign language, have been provided with teachers who were of the same faith and could speak the same tongue. And the result has been, unquestionably, such as the great statesman anticipated. The process of assimilation has gone on quietly, smoothly, rapidly. There has been no friction, no reaction. The movement has proceeded along the lines of natural growth. Schools which began with practically all the teaching in a foreign language have become, after one generation

¹ Burns, *Growth and Development of Catholic School System in United States*, p. 294.

or two at the most, schools in which practically all the teaching is done in English. . . . There could be no clearer evidence of the thoroughness of the work of assimilation effected in the Catholic school than the fact that the German or Polish young man, removed by but two generations—and sometimes by only one—from his immigrant ancestry, has become the strongest advocate of the use of English in his children's schools."³

Although this assimilation, constantly going on in our Catholic schools, "is quite an important factor in our national development" (Cardinal Gibbons) the fact is not always admitted among our non-Catholic co-citizens that our schools are at least the equal of any public schools. And it is sometimes difficult to decide whether their opposition springs from a lack of information, or from an unspoken fear of, and a subconscious antipathy toward everything Catholic.

Yet, if our public schools are deteriorating, as Miss Gerould, and many others with her, maintain, our parochial schools are gaining in efficiency year by year. Their Americanism can no longer be questioned by any but wilfully blind bigots. Their graduates have won recognition in public life. They have worked for the upbuilding of the country, and they have died in its service on the battlefield. The English language occupies the principal place in the curriculum because it is rightly recognized as absolutely indispensable.

It is fortunate, indeed, that it is no longer left to Catholics to point out the deficiencies of the public schools. Since they and we strive for ideals, and the education of good American citizens, criticism of their methods and results is never an agreeable task, and comes with better grace from those who by experience have learned to know the product of the public schools.

Constructive work is what our American Catholic schools stand for. In this regard Catholic standards are being more and more vindicated every day. And while the mills of the gods grind slowly, the time is inevitably coming—it has come with a few clear-sighted non-Catholics—when they will be recognized as the only safeguard of the American democracy and its free institutions.

J. B. CULEMANS.

Maline, Ill.

³ *Ibid.*, p. 295.

A NEW CATHOLIC REVIEW

The Catholic Charities Review, the official organ of the National Conference of Catholic Charities, made its initial appearance in January under the editorship of Rev. John A. Ryan, D.D., of the Catholic University of America. It is a monthly publication of thirty-two pages, consists of seven departments, and its subscription price is \$1.00 a year.¹ This Review will be welcome everywhere that it is desirable to have the Catholic viewpoint on charitable and social questions made known. Its usefulness will not be limited to charity workers alone, but we dare say will be felt in a special way by the clergy and educators, and all who are interested in the large economic and social questions with which Catholic charitable interests are necessarily involved. For those who have not seen the first numbers of *The Catholic Charities Review* it may be well to point out what is the object and scope of the new publication, its departments and plans.

The object of *The Catholic Charities Review* is to promote and extend Catholic charity in all its activities, aspects and relations. The scope of treatment is represented by the departments of the Review. Under "Editorials" will appear the views of Dr. Ryan on current questions and events, and the February issue offers an excellent example of the timeliness and general interest of these editorials. In that number are treated: "Public Money to Private Institutions;" "The Right to be Well-Born;" "The Minimum Wage Before the Supreme Court;" and "Reform by Coercion." The department of "Principles and Methods" aims to set forth and discuss the doctrines, true and false, and the methods, sound and unsound, that are applicable to charitable and social work. Two excellent articles exemplify this aim: "The Postulates of Sociology," by Rev. H. S. Spalding, S.J., in the January number, and "Asceticism versus Humanitarianism," by Rev. John J. Lynch, S.T.L., in the February number.

The department of "Social Questions" offers discussions in an editorial vein on the various social and industrial conditions, problems, and movements that have bearing, immediate or remote, upon the problems and activities of charity. A glance at the

¹ Published every month except July and August by the National Conference of Catholic Charities, 120 West 60th St., New York City.

subjects here included for discussion will show how vital and attractive this section promises to be. In January were handled: "The Federal Law for Workmen's Compensation;" "The Federal Child Labor Law;" "The Movement for a Federal Eight-Hour Law;" "The Social Insurance Conference," and in February "Prohibition," and "Labor."

The department of "Societies and Institutions" will present not only brief reports of current activities in these fields, but special articles describing the nature, methods, and achievements of those societies and institutions that have a message of general interest. The St. Vincent de Paul Society will have a department to itself, because, as the editor says, "of its exceptional importance, and of the fact that its official organ, the *Quarterly*, suspended publication in order to give a clear field to the Review." Quite appropriately the January number contains, as the first article of this kind, an account of the National Conference of Catholic Charities, by the Secretary, Rev. William J. Kerby, Ph.D., and an article on the now famous New York Charities Controversy, by V. T. The February number opens up the field of Catholic charitable societies and organizations, whose number in this country alone is legion, and whose experience in charity work should be placed at the disposal of all who would learn without going through the same school. Erasmus once said: "Experience is the school of fools," and certainly in matters of organization its lessons are not sought after by the prudent and wise if instruction can be learned from some other source.

The department "Communications" is intended to give the readers opportunity to express their opinions and to obtain information by means of questions. A question pertinent to our Catholic institutions in the present wave of investigations and supervision is the following: "May Catholics accept the recommendation of the Strong Commission and of the New York State Board of Charities, that even private charitable institutions which do not receive public assistance would be subject to State supervision?" It is judiciously answered by Rev. John O'Grady, Ph.D., Instructor in Economics, Catholic University of America. Finally, under "Book Reviews," it is planned to criticise two or three important publications every month.

The new Review speaks of two distinct needs, namely, readers and writers. We might suggest a third, namely, advertisers, not

in the sense of purchasers of available space for commercial purposes, but friends who will make it known and will bring it a roster of contributors. It is fully deserving of publicity and support. Our Catholic organizations, charitable societies and confraternities of large or limited spheres of action, the clergy and the laity as individuals and those who are interested in Catholic charitable enterprises of any description, should be numbered among its readers and friends.

PATRICK J. McCORMICK.

THE GRADING OF SCHOOL CHILDREN

The grading of children is a many-sided problem. Take the parish school. We say all the children of the parish should be sent to the parish school; for them the school is provided, it is un-American and un-Catholic to separate rich from poor. That is one theory.

Let us see the case as it stands. God is no respecter of persons. The Church does not recognize class distinctions, "neither bond nor free." Thus in the radical parish school we find the child of the professional man, the lawyer and physician; the child of the wealthy merchant or banker; the child of the tradesman; the child of the Irish or German laborer, and that of the Italian immigrant, not yet grafted on our stock. Now all these children have a different home environment and are subject to different home influences. Socially, their counter-action will be for good and for evil; we must see in what proportion. As the child imitates what it sees at home, and, in turn, imitates what it sees at school, there will be counteracting influences at work. This will be especially so with young children, even though we grant that they will not mingle in the school in companionship.

This child is brought to school in an automobile, daintily dressed, nourished almost to the point of pampering; that one, in the row beyond, has scarcely clothing enough to cover her poor stunted little body; the horror of it—see her creeping to the garbage box at recess and stealthily picking out the remnants of the lunch her schoolmates have cast away. Is this spectacular dramatics? No; we have learned the facts from good authority; it is a sad truth. Between these extremes, come many others easier to deal with from the problematic standpoint. We cannot here deal with the case where the children of the wealthy are placed in certain "select" schools where their companionship and environment harmonizes to all needed extent with their home surroundings, though this is the normal condition, and there is much to be said in its favor, especially for very young children, as, in their case, where imitation is so common, this mixing of the social extremes may not be the very best thing, for undesirable traits may be absorbed, half consciously, and later be difficult to

eradicate; this especially is true where the number is large and proper watchfulness the more difficult. There are also cases where the children of the immigrant class, who constitute the really "poor" of our country, are placed by themselves in special schools where they meet their own type solely—perhaps not altogether to their advantage.

To return, however, to the mixed school; such a school as might be called the public-parish school. How is the theory of imitation to work here?

To all the social discords we find, we have a wonderful unifying and harmonizing element in the Catholic school. There is the religious teacher with her quaint habit, so far removed from the pretty attractiveness of the secular teacher—for the gowning of the teacher is now considered, and rightly so, an important factor in education. Her very garment is a neutralizing agency in its simplicity, neither of the rich, nor the very poor; at the same time, it is symbolical and the children feel, if they do not fathom, its symbolism. Then her religious character; it places her above the rich, and yet she is poorer than the poorest of her pupils. Thus, even externally, is she a unifying and harmonizing power. In her person, she may be a source of imitation to all, as her Master was a model for all men, sought by the wealthy scribe, and the sordid publican, and the proud Pharisee, as well as the simple farm and fisher folk, and, in proportion as she draws near to Christ, her Master and Model, will she be more the model for imitation and inspiration to her children. The religious teacher is a wonderful power; it is well that she feel her power to the full; it is meet that she mould her personality so as to serve as a model to the plastic minds and hearts before her. Therefore, a religious teacher should not scorn the simple means of making her personality attractive to children, never cold and repellant; all this for the glory, not of self, but of Him for whom we labor. Sometimes from the lofty heights of "intention" A.M.D.G., do we neglect the little amenities that make school life sweet and which our secular sisters cultivate so sedulously? Let us hope not.

Nay, there is more in the Catholic school. There are the Catholic ideals, the sacred traditions of our religion, incarnated, as it were, in the saints whose images adorn the walls of the classrooms, whose story is made familiar to the children, day by day. There are the Angels, and the Queen of Angels is there among her

lights and flowers. And above all, there is The Saint of Saints, Our Divine Model, Our Blessed Savior, with His Great Open Heart, big enough to hold rich and poor, men of every tribe and race; or more attractive still in His Crucified Form, as He gives His Life for All and each.

Here it is that our Catholic School has a wonderful advantage of which it behooves us to make every use. Here is imitation from the ethical and moral standpoint. And if we could get away from the consequences of Original Sin, the conditions would be ideal. In this spiritual world, all children are equal, and in the Heavenly Commonwealth the lowest and the highest social grades rank side by side. But only in Heaven will we have pure socialism. There have been saints in all stages of life, from the beggar to the crowned king. From all this, wonderful results can be theoretically drawn, and many practical lessons inculcated, so fruit may be gathered even among the children, in lessons of charity, kindness, obedience, unselfishness, gratitude, so beautiful and alas so rare, simplicity, content, humility and even the vanishing virtue—poverty.

Every one will grant that this is true and that religion is the only possible solution of the difficulty of mixed social grades.

But to come to another phase. There are many advantages from a mixture of children after a certain age. A checker-board school, socially or mentally, would be a nightmare. Home surroundings, parental culture, as well as racial characteristics, are all to be considered here. The rich are by no means the brightest; nor are the poor the slowest. It is often the contrary, for a moderate, not intense, struggle for existence often sharpens the faculties, and, again, such as are born with the traditional "silver spoon" have often more use for the spoon than for anything other. There is a certain inertness about such children that makes them very difficult to stir, nigh impossible to develop. This is especially true when the silver of the spoon is very *new*. These "new-rich" are the least keen minded, (at least as far as the feminine mind is concerned) they have no traditions and they do not feel the obligation of making any; their inheritance has a mental deficit and they cannot make it up. To segregate such would be the worst of pedagogical crimes. If we mix them with the cultured-born and the striving poor, they will get sort of impetus, if they are to get it at all. They may imitate with profit, though it will be less

imitation than impetus. In mixing, too, the poorer children are to be considered; desire for the unattainable *material* is sometimes waked in a child less favored with worldly prosperity, and consequent discontent with home life, and this may have disastrous results on the moral life. Much of it is a question of the individual.

In grading children, however, we have to consider all these things for, apart from the teacher and the curriculum, the individual pupil will be a source of imitation to the individual pupil, and as each pupil is a product of his race and environment, as well as his personal characteristics, all these elements will count for good, or the contrary.

The conventional process would be theoretical. Place pole opposite to pole, and so charge the whole process with dynamic force; let child act on child; the sluggish be stirred by the energetic, the cultured re-act on the uncultured; the practical temperament act on the imaginative and vice-versa. This sounds "good." It is not such an easy thing to reduce it to practice. We are all very skillful at making theories; we build up a splendid structure of ought-to-be's and eagerly begin to float our product on the pedagogical market, only to find it to be an "I. W. W."—it won't work. The defective ones would get all the good out of the process, and the question rises would not the others be affected for the worse. It is true that it is the teacher's business to prevent this. Yes, it is the teacher's business to move mountains, but most teachers find that they have to do, as did Mohammet.

Of course every one will recognize that children who are hampered by a mental, moral or, at times, a physical defect must be, to some extent, segregated as they require special care and training; but for the normal child, nature does much, and there is no need of running the psychological theory to a fad. We have had a good many psychological theories of late and much speculation about methods of teaching; we certainly have much better teachers, or better equipped teachers, than we had fifty or even twenty-five years ago—and the pupils the products of the well-trained teacher's teaching. The least said about them the better. It is not the teacher's fault. But it is somebody's. Who's? "Nescio."

The thirst for excitement so characteristic of our age, the disintegration of the home, the lessening of parental discipline and control, has certainly had its evil consequences on the school.

Though we have splendid theories and better methods of imparting knowledge, though we have made the narrow and thorny road to knowledge "a primrose path," we cannot say we have succeeded in making, on the whole, better students.

The wooden method of grading children according to actual mental content or according to their grasp of a certain number of elementary subjects is not the best, though it is the conventional one. All those who "know" this much, First Grade; all those who *know* that much, Second Grade, etc. To revolutionize the system would require heroism, money, and tact. It would also require more teachers and adaptable teachers; it is thus a possibility, but not a probability. Much has been said in favor of the work done by the ungraded school; as much might be said against it, very much more might be said against it. And yet a *real* teacher in an ungraded school has accomplished miracles. But that is the question of the personal equation. On the whole, our ungraded schools are a pedagogical offense. The fact that a young woman is always given an ungraded school as her maiden effort, and rewarded with a graded section later on is highly suggestive. Any one ought to be able to manage a grade. It would require a genius to do justice to an ungraded school. Eight grades, twenty or fifteen pupils, is not an uncommon state of affairs. And this work is entrusted to one of what Dr. Gayley styles "mobile maidens meditating matrimony." Of course there is no question of ungraded parish schools. But the problem of one teacher for two grades is a phase of the difficulty. The general principle, of course, will be that children should be placed in the condition and surroundings best adapted for the development of their individual faculties, and such as will give play to their imitative powers under the best models or the models proper for them. This would require some knowledge of the individual children, their home environment, natural tendencies, etc., that the needed reactions might take place. One grade might be established as a sort of "experiment station" and the sections branch therefrom. In this way, after proper test, the needed psychological distinctions might be made and the proper complements effected.

Originality takes its rise in imitation; few of us are creators; most of us model our ideas on the suggestions imbibed from others. The focusing power of human thought is a wondrous thing. We

make ourselves through others. We develop what is in us by seeing what is in others. Thus, if we wish to teach children the art of painting, we set before them copies of great painters, not that we ever expect them to reach their level, or even that we hope they will aspire thereto, but, technically, to create atmosphere, to give impetus. So also for music, we call to them the greatest living artists, on the wings of whose genius they may be lifted to levels above themselves. And we bring to them the best in literature. For these *higher* types to be helpful, on the whole, there must be in the individual some natural talent. This talent or tendency will seize upon the work of the artist and, in endeavoring to imitate it, will form itself. To *insist* on models too far above the reach of the child would but discourage. We must not make this mistake. To develop originality in the young by imitation, we must give them what they can copy at a near range. Although the work of a companion student may be inferior to that of Stevenson, Emerson, or Dickens, a very good theme written by this companion will do more to stir the ambition, and excite the imitative powers of a pupil than the most elevated or vivid passages from the classics. I had once an occasion to observe a psychological error in my own method to my future profit. In the letter-writing division I had endeavored to improve the "style" of a class by reading them *model* letters from Steele, Lamb and Coleridge, and I thought I had done a good deed. To my benefit, and my chagrin, I read a few days after in a letter written by one of my class to her sister, a former student, "Sister ——— wants us to improve our style in letter writing and she read us the other day some letters of Richard Steele, Charles Lamb and other schoolboys." That was as keen a bit of criticism as I ever wish to get under. I took the hint and put away my "Letters."

Perhaps no more picturesque version of originality evolving from imitation can be found than in that beautiful picture which Wordsworth draws of the child in his wondrous Ode.

"See at his feet some little plan or chart
Some fragment from his dream of human life.
A mourning or a festival
A wedding or a funeral
And this hath now his heart
And unto this he shapes his song."

Even when the purely imitative stage is passed, the strong tendency to imitation does not die within us; it is the germ of aspiration, the source of inspiration. As each human eye has a different horizon, so the *self* element enters each human phase of thought and action, and with the *self* element comes originality. Even the greatest artists have been imitators. Even the greatest poets were plagiarists in the sense that they borrowed; but they borrowed as genius borrows; they made their own what they took from *others*, and so their work can be said to be really original, creative. This, in a limited degree, may be said of every human mind. It would be impossible, or nearly so, for our mental being to develop, save by contact and comparison with other intellects, hence imitation. By this contact and comparison, we make, we become makers, in degree; the moulding power is wholly ours the material in part, at least is taken from others.

A SISTER OF NOTRE DAME.

Notre Dame,
San Jose, Calif.

THE CULTIVATION AND SUPPRESSION OF INSTINCTS

The instincts are energies acquired by prehistoric individuals, bequeathed to the race in general, and again bequeathed by the race to each individual, from generation to generation. They continually undergo phases of improvement, but their nature and origin is ever the same. Their existence is of benefit to the race and to the individual, but of greater value to the latter.

The new-born infant possesses among others, three very important instinctive activities without which prolongation of life would be impossible; these are the instinct of hunger, the instinct of thirst, and the instinct of gasping for breath, plus the instinctive desires of gratifying these impulses. "Self-preservation is the first law of nature," and it is by means of these fundamental energies that the infant can obey this law.

The plasticity of the instincts permits of adaptation, of improvement and, where necessary, of eradication of those instincts no longer of value. Were it not so they would prove a hindrance rather than a help, but, as it is, they lift a burden of care from mankind; much that would have to be acquired through painful exertions by each individual over and over again each moment of life—because of the different situations arising every instant of life—is spared because of this inheritance which makes possible adjustment to environment with but little effort. And that not alone as performed by the ancestors, but as it is best to do now; for the original instincts are as capable of metamorphoses as a butterfly, and suffer no more in the change from stage to stage than that insect does.

O'Shea says, "The essential quality of instinct is that it gives the individual, without having to learn it, the ability to react to given situations as his ancestors have done and have found helpful." And Baldwin writes, "Instincts are native energies that adjust individuals to environments. They lead to specific ends, and are the regulating impulses. They guide the individual to do the best for himself and for his kind." These truths speak for themselves; it is quite beyond comprehension how the race could have advanced, if each individual had had to learn anew each and every reaction necessary to the adaptation to surroundings arising from daily situations. So it appears really as a never-

ending circle; the individual receives the greater profit from the instincts, but through the advantages they offer to him, the race receives its share of reflected glory" and benefit because it is in the power of each individual to raise the standard of his generation and to make "civilization all the better for his having lived in the world."

Dutton has summed up the value of a good school to civilization in these words, "The fundamental virtues of civil society—regularity, punctuality, silence, obedience, industry, truthfulness and justice—are developed and impressed in a good school as nowhere else. Here the child learns to be regular in attendance, punctual in the beginning and ending of every duty, silent when others should speak, obedient to the rightfully constituted authority, industrious in the discharge of the duty lying next, truthful in the scope and the details of whatever he undertakes to tell, and scrupulously just in allowing others what of right belongs to them."

As he calls these the fundamental virtues, so we may call them the important desirable qualities in the character of mankind. More cannot be—and more is not—expected of school or teacher than to fashion noble men and noble women of the children in charge, by the training of the instincts, by the proper character building. Now, the first step in striving to attain this ideal lies not in the curriculum; not in the advantages the school offers in the line of modern improvements, nor in any of the distinctions usually made in the favor of schools, although these have their proper influence on character; but rather does it lie in the teacher and her method of conquering the undesirable instincts and of encouraging the useful activities. These energies, good and bad, spring up unreservedly in childhood; for every child, rich or poor, bright or dull, wicked or noble, has inherited instinctive passions and emotions, some more, others less pronounced. But all in some degree, for these are characteristics of human nature and their control, subjection, improvement or encouragement must be attained in youth. The child is not to blame for his wicked instincts any more than he is to be credited for his good instincts, but if he is not taught the power to control them, they will master him for his entire life.

Envy, jealousy, selfishness, obstinacy, disobedience, laziness, pride and all the host of human frailties "freed from their bond-

age by Pandora's curiosity," are designated bad instincts because they demean and lower the noble spirit of man. No hard and fast rules can be laid down for the delicate and difficult task of suppressing the ignoble characteristics, but many eminent educators have demonstrated some very efficient methods. I will give a few, in which will also be found mention of how to encourage the noble instincts.

Ladd, a recognized authority on the philosophy of conduct, holds that the bad instincts need never be eradicated; as his reason for this opinion he cites the theory that the wicked passions, when cultivated, develop into the nobler sentiments. Thus, he gives an illustration: anger, a bad instinct, can be molded into the sentiment of justice and fairness; indeed, he goes so far as to say, "justice without the passion of anger, would be a nerveless thing!" In some respects this is true, and I think we understand his point; but too often this passion of anger blinds all sense of justice, and leads back to the old law, of "an eye for an eye and a tooth for a tooth," which Christ denounced so emphatically. Eradication, in its strictest sense, may not be necessary—and besides it is very difficult of attainment—but suppression of the bad instincts is certainly the first law of good character building. As effective means of overcoming the undesirable, ruling emotions, he gives two rules; the first, "indulge or repress the bodily expression that accompanies these instincts;" the second, substitute an ennobling interest for the vicious one which gave rise to the hateful instinct." The first he explains through this example—the child, who is prone to fits of rage, will lie on the floor and kick, beat with his fists and scream while in one of these spells; the bodily expression prolongs the duration of its anger and thus strengthens the instinct. If this child could be made to lie perfectly still in a relaxed position, he proclaims, the fit of anger would be weakened because of lack of bodily expression, and it could thereby be gradually overcome and suppressed. We hear so often the phrase, when a child performs these actions, "that is the way it gets it all out of its system," as though such a remedy could ever cure fits of temper! The phrase should rather run, "that's the way it gets it *well* into its system." The second of his rules he upholds because, "the positive direction of the mind to something equally as interesting as the overpowering emotion, gives scope to the teacher in this form of control. It involves

eliciting and fixing the purposes upon ideals—of knowledge, conduct, art, social conditions, etc.”

Gesell suggests the importance of proper surroundings as a cure of the bad characteristics and an uplifting of the good. He says, “Children are deeply sensitive to their surroundings, and may absorb disorder and irritability from the teacher and the general atmosphere of the room in which they work.” The environment in which the child is situated day after day has a great effect on its disposition, which is certain to be felt in future years. He further states that positive direction is necessary to lead the instincts into proper channels and that none should be without guidance.

Ruediger points out the close relationship of all activity with instincts. “Activity is an inherent phenomenon of life; it is not without law, taking place in a chaotic and unorganized fashion, but is prompted and directed by instincts and capacities which manifest themselves as impulses to feel and to act in definite directions. Among the instinctive powers that enter into the activity of the school may be mentioned the exercises of the senses, desire for activity, sympathy, fairness, sociability, friendship, love of animals and moving things, desire to be noticed, emulation, fear, pugnacity, ownership, imitation, constructiveness, destructiveness, love of beauty, the desire to know and the capacity to understand. These instincts and capacities are of concern to us in education because they manifest themselves as interests.” He declares that “the instincts are the life of man that is guided by means of knowledge and intelligence.” Consequently it must follow, that the right knowledge should be given that will result in the proper intelligence for guiding the instincts; and in this he lays pronounced stress upon the necessity of arousing interest in all noble aims and ideals.

Baldwin gives three very valuable rules, which are practical and cover the field of every-day experiences in the schoolroom. The first is one little recognized and daily disregarded: “Call not forth the bad instincts.” Does this mean that we shall handle the children with “kid gloves” and beware of crossing their wills by our corrections? No, far from it! But let us consider what this involves. The duties of teaching are so numerous, and the teacher must be so constantly on guard to detect and correct faults, that she is very apt to become overzealous in fault-

finding and to count each and every trifling, thoughtless misdeed as a deliberately-planned, malicious act. For example; John has, perhaps unconsciously, perhaps wilfully, proved especially trying to teacher's patience, and although the class has not observed any disorder, she is finally so "worked up" that she "feels it her duty" to "make an example of John" that all future like disturbances to her peace of mind, shall cease; and so she calls him to the front of the room and publicly belittles him with what she considers a fitting rebuke. (Which, under such conditions, is certain to be some sarcastic remark that makes the boy an object of ridicule!) The sense of correction she would bring about is completely lost; she has but been the cause of arousing the boy's temper and ill-humor at making him the laughing-stock of his companions, a situation no normal child can bear to endure. This is "calling forth a bad instinct." She would have been far wiser had she curbed her own irritability and quietly spoken to the boy; or perhaps the trouble lay in the fact that he had nothing with which to busy himself; perhaps he did not understand how to prepare his lesson; at any rate, the case should have been carefully looked into that the proper method might have been adopted and the instincts of obedience and diligence aroused. Teachers should keep in mind that they have—"unceasing and large demands upon their patience—with themselves and with their pupils—the former, often times, still more than the latter."

The second rule advocated by Baldwin is: "Repress all bad instincts as soon as detected." The repressions gradually result in entire suppression. Malice, envy, jealousy, etc., if stifled directly, are soon vanquished. In order to succeed in repressing them, the kindly sentiments must be cherished; the teacher should read, tell, uphold, praise the noble characteristics of noble men and women. This rule is identical with the second rule of Ladd's, inasmuch as they involve the same principle.

The third of Baldwin's set of rules is, "Restrain all undesirable instincts before they become acts." The wicked emotions are not content with remaining mere thoughts nor with verbal expression, but they must quickly reveal themselves through actions. This is very evident, for the angry child strikes the cause of its anger; the envious child destroys the object of its envy, if it cannot possess it; the revengeful child uses the first means that presents itself in order to "get even;" and so on through the

entire list of bad instincts. "Every restraint is a victory" and tends to weaken the wicked emotions; because lack of expression results in lack of impression.

All of the authorities agree on this point, that self-control is absolutely necessary. They insist the child must be taught self-control from earliest years. And concerning this, every teacher must remember that "she who would teach self-control must possess this inestimable quality herself." She must practice it daily; she must show by her example the value of this power of will over the emotions. "The molding influence of a good teacher upon the character of her pupils, is beyond computation!" This may be a platitude, but its truth is testified to daily.

Exhortation, or more plainly, scolding seldom brings about the desired results; fault-finding is not conducive to good effects; coaxing is a lax, weak remedy; rewards are positively out of the question; how shall the problem of extinguishing the evil, burning instincts—and of inflaming the noble sensations into purer fire, be solved? From the foregoing ideas of educators, I have drawn the following conclusions.

First, that a careful study of each disposition must be made in order to find the weakest points and to search for the noblest characteristics of each child, that a knowledge may be gained how to overcome the proneness to the evil and how to strengthen the desire for nobility in each individual.

Second, that ideals must ever be presented to children—not those beyond the comprehension of the child mind, but the ideals of childhood, which are so innocent, so beautiful, so true; ideals that, if lived up to by "grown-ups," would make a different world of this old globe of ours.

Third, that the good qualities must be cherished in the school-room; and it seems to me that cheerfulness is one of the most prominent for working wonders with the pupils. Cheerfulness, that old-fashioned, lovable virtue which can transform the most dreary disposition into one of the brightest the sun ever shone upon; which lightens the heaviest burdens of mankind; cheerfulness, that beautiful emotion, which none can resist, which warms the hearts of young and old, which is God's most certain mark of favor to him who practices and scatters its sunbeams abroad! Think back upon the teachers you yourself have had and which one has left the most favorable impressions? Is it not that one

who tempered her knowledge and justice with a cheerfulness that won you in spite of yourself? She permitted no laxness in lesson or duty, but her bright, sunny nature made every task seem lighter, made every act of obedience seem easier, and your school-days with her passed all too quickly! But cheerfulness is not all; companionship, sympathy, truthfulness, fairness, justice, must be cherished, too, if these virtues are to become "part and parcel" of the children's characters.

Fourth, that some good rules for suppressing the undesirable instincts should be adopted, such as Baldwin suggests, for instance. But it must be borne in mind that no rules cover all cases and that circumstances alter cases, and so there is always left a time when special rules must be made to fit special occasions. This gives the teacher an opportunity for devising and testing different methods; therefore it is always best to be prepared by a previous study of the best authorities, that the best or "right thing may be done at the right time." Judiciously praise—not flatter, please—every noble deed or sentiment, and give a motive for overcoming the bad instincts. Ingrain the good instincts and discourage the wicked from the earliest year of school, that your pupils may grow up a credit to religion, to civilization, to the school and to *you*. Then Dutton's summary quoted at the beginning of this paper will apply to your school, and your scholars will have the fundamental virtues which he considers the foundation of civil society!

Fort Wayne, Indiana.

SR. M. THERESE,
P. H. J. C.

CURRENT EVENTS

INDUSTRIAL EDUCATION CONVENTION

The Tenth Annual Convention of the National Society for the Promotion of Industrial Education, held at Indianapolis, February 21-24, dealt with some of the weightiest problems in the field of American education. From the published program it may be seen that educators of national prominence, representatives of organized labor and the manufacturing interests of the country participated in the proceedings. The convention program includes reports on the findings and recommendations of the Committees appointed to conduct the Indiana State Surveys on Vocational Education. The following are some of the important papers and discussions:

Thursday, February 22

I. Need for the Indiana Surveys—W. F. Book, State Director of Vocational Work for Indiana. II. How the Indiana Surveys Were Made. III. Symposium of the Findings and Recommendations of the Indiana Surveys.

(1) Occupational Analyses and Courses of Study for Day, Part-time, and Evening Vocational Schools—Charles H. Winslow, Director, Indiana Vocational Surveys. (2) Trade and Educational Agreements—C. A. Prosser, Director, Dunwoody Industrial Institute, Minneapolis, Minn. (3) Department Store Analyses and Day, Part-time, and Evening Training Courses in Salesmanship—Lucinda W. Prince, Director, Department of Education, National Retail Dry Goods Association. (4) A Study of the Workers in the Home and Courses of Training for Home-making—Mary Schenck Woolman, Specialist in Industrial Education for Girls, Boston, Mass. (5) Trade and Industrial Work for Girls and Women—Adelaide Steele Baylor, Special Agent, State Board of Education to Supervise Domestic Science. (6) Significance of Indianapolis Survey to the Metal Trades Industry.

Among the special problems suggested by the Indiana Surveys, the following were treated:

(1) Vocational Education and the Permit Worker—W. A. Hacker, Director School Attendance, Indianapolis. (2) Vocational Education and a Reconstructed Apprenticeship—Frank Duffy, General Secretary, United Brotherhood of Carpenters and Joiners of

America. (3) Vocational Education and the Negro—G. L. Hays, Supervising Principal, Indianapolis. (4) Vocational Education and the Public Library—Miss McCullough, Librarian, Public Library, Evansville, Ind. (5) Vocational Education and the Coordinator in Industry—Charles H. Winslow, Special Agent in Charge of Vocational Research. (6) Vocational Education and Extension Work—John A. Lapp, Bureau of Legislative Information, Indianapolis.

Friday, February 23

(1) The Permanency of Women in Industry—M. Edith Campbell, Director, Schmidlapp Bureau for Girls and Women, Cincinnati, Ohio. (2) The Two-fold Problem of Training Girls—Mrs. Eva W. White, Director of the Extended Use of Public Schools, Boston, Mass. (3) Certain Constructive Proposals Relative to the Education of Minors from 14 to 17 Years of Age—Dr. David Snedden, Teachers College, Columbia University.

The Section on Trade and Technical Schools discussed:

(1) What Definite Ability May the Employer Properly Expect the Trade School Graduate to Possess? (2) Experiments in the Scientific Management of Educational Values in Trade and Technical Schools.

Section on Evening Schools.—I. What Organization and Arrangements are Necessary for the Establishment of Trade Extension Courses? (a) As to Student: the Apprentice, the Journeyman, Other Students—Arthur S. Hurrell, Director Vocational Education, Indianapolis. (b) As to the Course of Study: Shop Courses; Courses in Drawing, Mathematics, Science, etc; Length of Courses; Attendance Requirements; Periods per Week; System of Registration; Certificates—H. W. Kavel, Principal, Dunwoody Industrial School, Minneapolis.

II. Are Evening Trade Extension Courses Possible in the Small Town?—Millard B. King, Director Industrial Education, State Department of Public Instruction, Pennsylvania.

III. Sources of Teachers for Evening Trade Extension Courses—Wilson H. Henderson, University of Wisconsin.

Section on Continuation and General Part-time Schools.—(1) Is It Possible to Give Trade Preparatory Work in the Continuation Schools?—R. O. Small, Deputy Commissioner for Vocational Education, Massachusetts. (2) The Significance of a State-wide

Continuation School Law—Lewis H. Carris, Assistant Commissioner of Education, Trenton, N. J. (3) **The "Testing Out" Classes of the Manhattan Trade School for Girls**—Florence M. Marshall, Principal, Manhattan Trade School for Girls, New York City.

Section on Industrial and Vocational Schools.—In this section were considered: (1) The Small Community Need for an Industrial School; (2) Industrial School Shop Methods; (3) Efficiency Factors in Trade Instruction; (4) What Relations Is It Practical to Establish Between Academic Work and Shop Experience in Industrial Schools?

Section on Training of Teachers.—In this section discussion was upon: (1) Types of Organization for Training Teachers; (2) Professional Improvement of Teachers in Trade Industrial Pre-vocational and Part-time Schools; (3) How to Keep Shop Instructors in Touch with the Trade Conditions and developments.

Saturday, February 24

- (1) **The Senior High School and Vocational Education**—Frank V. Thompson, Assistant Superintendent of Schools, Boston, Mass.; Milo H. Stuart, Principal, Indianapolis Industrial Institute. (2) **The Junior High School and Pre-vocational Education**—J. T. Giles, Superintendent of Schools, Richmond, Ind.; Dr. David Snedden, Teachers College, Columbia University; Herbert S. Weet, Superintendent of Schools, Rochester, N. Y. (3) **How Shall a State Legislate for Vocational Education in the Light of Indiana's Experience and What is the Bearing of Such Legislation on National Child-Labor and Vocational Education Laws?**—John A. Lapp, Director, Bureau of Legislative Information, Indianapolis. (4) **Special Problems on Vocational Training for Women and Girls.**

PRIESTS PROTEST AGAINST INFANT HYGIENE

According to press reports the priests of St. Mary's Church, Pawtucket, R. I., have publicly protested against the teaching of Infant Hygiene in the sixth grade of the public schools of that city. Parents were advised from the pulpit to notify the teachers in these grades that their children were to be excused from attendance at lessons in the course. The following letter, which appeared in the *Pawtucket Times*, represents their attitude toward the course in "Keep the Baby Well," and its sponsors in the public school system.

"To the Editor of *Times*:

"Sir—The priests of St. Mary's parish hasten to avail themselves of the opportunity to publicly thank F. O. Draper, the school superintendent, for his very generous kindness in so graciously giving public expression to his willingness to instruct them on the aims and methods of the new course of infant hygiene. But, while not absolutely refusing his proffered enlightenment, they feel that they owe it to themselves to state that they took good pains, before taking up the matter publicly, to become thoroughly instructed in everything pertaining to it.

"No; they have not 'misunderstood.' The sad and deplorable thing, they feel sure, in the eyes of the superintendent, is that they have understood only too well. For it is perfectly clear to anyone who has given even only slight attention to the progress of school affairs in Pawtucket, that the great aim and effort of the school executive department is to keep the public from understanding or learning anything about the aims and purposes of its activities. Its method might be best described as the 'gum shoe method.' Educational experiments of one kind or another, mere fads or faddists, are slyly and cautiously introduced here and there, maintained more or less darkly for some time, and then, little by little, given a regular curriculum status. The process is now actually in progress regarding a new development of the physical course.

"Mr. Draper knows what is meant. 'Verbum sap.' It was the method followed in regard to infant hygiene. Cautiously introduced, by outside influence, into last summer's summer schools, it was allowed, little by little, to trickle into the day schools, till now the time was deemed ripe for the regular introduction. Hence, Mr. Draper's statement that the course has been in vogue for some time without slightest opposition. Hence, also, his pretended surprise that there should be opposition now, and his protest that the opposition must have arisen from failure to properly understand the matter.

"A cardinal fault in our school superintendent is a seeming lack of definite educational policy of his own. As a consequence he leaves himself open to the whims and will of the first organization that can reach him. So his practise in managing our schools seems to be dictated now by one, now by another, organization, usually a woman's organization, of some influence. Fliedner Hall, the

Pawtucket Woman's Club, the Mother's League vie with one another in directing the various educational endeavors. And poor Mr. Draper tries to please them all. He really is to be commiserated with. His position is somewhat akin to that of the chameleon about whom this story is told:

"This chameleon, as we know, takes its color from the color of the spot upon which it is placed. When placed on blue this chameleon turned blue, when placed on red, it turned red; when placed on yellow, it turned yellow. Finally it was placed on plaid and it burst itself trying to make good.

"Things would not have reached the pass to which they have come were it not for the fact that the superintendent has behind him a school committee which, owing to long continued tenure of office and strong political affiliations and entrenchments, has come to feel itself entirely irresponsible to public opinion or public requirements. Hence our Infant Hygiene.

"Let it be clearly understood that one of the main purposes of the course, as directly stated by its sponsor, a Mrs. Ira D. Hasbrouck, of Washington, R. I., of the Little Mother's League, is to have the children of the sixth grade (age 10 to 12) become the means of teaching their own mothers. Teachers of the sixth grade, not one of them a mother, first instruct the little ones as to best manner of bathing, dressing and caring for the baby; then the children, so instructed, are to go home and show their mothers how to do it. It's a wise mother that is to be instructed in infant care by a child of ten.

"The children of the class are known as 'little mothers.' The main feature of the equipment is a doll. This doll is to be brought from one school to another by two of the boys of the grade, there not being a doll for every school. Some one has termed these boys as the 'little fathers.' One may easily form a mental picture of the 'little fathers' going from the Grove Street school to the Prospect street, one tenderly bearing the doll, the other wheeling the little baby carriage.

"What boy would not prefer such a course to staying in the schoolroom studying one or other of the three R's. May we not hope in the near future to see these two dear little fathers preceded by one or two boy scouts as guard of honor for the baby?

"Respectfully,

"THE PRIESTS OF ST. MARY'S."

TRINITY COLLEGE NEWS

Recently the finished portion of the magnificent new gymnasium was officially opened and blessed. The building, 143 feet long by 55 feet wide, is constructed of Port Deposit granite with Indiana limestone trimmings, contains the swimming pool, 50 by 20 feet, with a graduated depth of $7\frac{1}{2}$ to $4\frac{1}{2}$ feet, finished in white enamel brick; a solarium; manicuring parlor; shower-baths; etc. The gymnasium is the gift of the alumnae of Trinity College.

A concert for the benefit of the Anna Hanson Dorsey Scholarships brought a large audience to the college auditorium to listen to a fine programme rendered by Miss Mabel C. Latimer, soprano; Mrs. William T. Reed, contralto; Mr. Louis Thompson, tenor; Mr. William Madigan, bass; and Mr. Anton Kaspar, violinist. Mrs. Mary B. Hays and Mr. Claude Robeson were accompanists.

Mid-year examinations gave prominence to the last week of January and the first of February. The scholastic ordeal was followed by the spiritual exercise of the annual retreat, under the leadership of a master in the art, the Rev. Josephy Daley, S.J.

TWO DISTINGUISHED EDUCATORS

Within the same week the Brothers of the Christian Schools were deprived by death of the services of two of their best known educators in the United States. Brother Potamian and Chrysostom, both of Manhattan College, New York City, were on January 20 and January 23, respectively, called to their reward. The former, Michael F. O'Reilly, was born in County Cavan, Ireland, September 29, 1847, and came to this country as a boy. He was educated at St. Bridget's School, New York City, then in charge of the Christian Brothers, and made his religious preparation in the Junior Novitiate, Montreal.

Brother Potamian taught in Montreal and Quebec in the early sixties and as a young teacher attracted notice for his proficiency in natural science and modern languages. In 1870 he was transferred to St. Joseph's College, London, which was the scene for twenty-six years of his fruitful labors. During his early years in London he pursued courses in the University of London, taking eventually the degree, Doctor of Science. His achievements were noticeable also as an administrator. In 1880 he erected a new college building at a cost of \$500,000, and during his office as president the college won many distinctions. Brother Potamian,

on several occasions, was the representative of the English government at scientific congresses and international exhibitions.

Since 1896 Brother Potamian has been associated with Manhattan College, chiefly in the department of natural science and engineering. It has been truly said that the present high standing of the scientific courses of the college is the result of his organization and direction. His influence extended, however, beyond the college walls. Brother Potamian was a frequent contributor to scientific journals and current periodicals. In book form he published "Theory of Electrical Measurements," "Bibliography of the Latimer Clark Collection of Books and Pamphlets Relating to Electricity and Magnetism," and "The Makers of Electricity," the latter in collaboration with Dr. James J. Walsh. He, also, frequently appeared on the lecture platform in summer schools and extension courses.

Brother Potamian's funeral which took place from the Church of the Annunciation was largely attended by former students, members of the Alumni of Manhattan College, representatives of religious orders and the secular clergy, the large and distinguished presence attesting to the high esteem in which he was held and the wide sympathy for the Brothers in their great loss.

Brother Chrysostom, whose last year of earthly life had been spent on account of ill health in St. Joseph's Normal College, Ammendale, Md., died at the Mercy Hospital, Baltimore. He, too, had long been identified with Manhattan College. A native of New Haven, Conn., Brother Chrysostom (Joseph J. Conlan) was born in April, 1863. He studied in the public grammar and high schools of New Haven and also at Manhattan College where he graduated in 1881. Two years later he entered the community of Christian Brothers and while he taught for some years in Buffalo, N. Y., he has since 1888 been on the staff of Manhattan as professor of philosophy and psychology. He attended the Catholic University of America for graduate work in education and psychology and in 1915 obtained the degree of Doctor of Philosophy, his dissertation being "The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate." In that same year he conducted a course of thirty lectures at the Summer School of the Catholic University.

Brother Chrysostom was a regular contributor to Catholic periodicals and to the philosophical reviews. He produced "An

Elementary Course in Christian Philosophy," and "An Exposition of Christian Doctrine," in three volumes, works that were representative of the man in that he labored to make the road to wisdom attractive and inviting to Christian youth, and ever sought for the opportunity to expound the teaching of the Master. Like that of his associate, Brother Potamian, his memory will live long in Manhattan and will be often recalled for its lesson in humility and holiness along with devotion to learning.

AN UNEXPECTED RECOIL

The unexpected apparently has happened to the zealots who recently made the accusation that two Catholic schools in Savannah were receiving state aid "in violation of the policy of our government in regard to the use of state funds for denominational schools." In the investigation that has followed at the direction of the attorney general it has been disclosed that at least fifteen schools under Methodist, Baptist and other Protestant auspices were receiving state aid. Not only have they received aid for the maintenance of the schools, but their school buildings in some cases have been erected and their grounds purchased with state funds.

The attorney general ruled that the funds could not legally be held from the Catholic schools because of an agreement dating back to 1877, although he believed the arrangement in violation of the policy of the government. According to press reports, the superintendent thereupon sent notice that he would withdraw state aid from all denominational schools.

PRESIDENT WILSON ON THE COMMUNITY FORUM

The schoolhouse as the community forum was President Wilson's topic at the Park View School, Washington, on Lincoln's Birthday, February 12. The Park View School is known as the first schoolhouse in the city of Washington designed and constructed for use as a community center. This school was also the first in Washington to be used for a community Thanksgiving celebration.

The movement for increasing the use of public schoolhouses as community centers and forums of citizenship has been endorsed by Ex-Presidents Roosevelt and Taft, and has repeatedly received President Wilson's enthusiastic support. In 1911, when he was Governor of New Jersey, he gave the opening address at the First National Conference on Community Center Develop-

ment held at Madison, Wisconsin. On that occasion he said: "It is necessary that a simple means be found by which, by an interchange of points of view, we may get together; for the whole process of modern politics, the whole process of modern life is a process in which we must exclude misunderstandings, exclude hostilities, bring all men into common council and so discover what is the common interest. This is the problem of modern life." Pointing to the opportunity which the common schoolhouses offer to answer this common need, the President said, "They are public buildings. They are conveniently distributed. They belong to the communities. They furnish ideal places in which to assemble and discuss public affairs. They are just what we need."

According to Maj. J. B. Merwin, of Middlebury, Conn., President Lincoln addressed a community gathering in a Washington public schoolhouse during his administration. So far as the records of the Washington Board of Education show, no President since Lincoln has appeared under precisely these friendly, characteristically American, neighborhood auspices.

SCHOOL LAWS PROPOSED IN OREGON

Important bills pending in the State Legislature of Oregon are as follows:

S. B. 2 (Olson).—Providing for the establishment of kindergartens in cities of 20,000 population or more. . . . Requires school board to provide kindergartens when petitioned so to do by parents or guardians of twenty-five or more children between 4 and 6 years of age who reside within 1 mile of elementary school.

S. B. 17 (Barrett).—Amending section 3948 of Lord's Oregon Laws, providing for a State board of education, providing for the appointment, fixing the terms and compensation of the members thereof, and providing that the State board of education shall succeed the State board of text-book commissioners, the regents of the University, regents of State agricultural college, board of higher curricula, and board of regents of normal schools, and providing for a secretary. . . . Board to consist of governor, State superintendent, and three persons appointed by governor (now governor, secretary of State, and State superintendent).

S. B. 41 (Hawley).—Permitting district public schools to be conducted as training schools by State normal schools.

S. B. 79 (Gill).—Amending section 4050 of Lord's Oregon Laws

. . . February 12, first Monday in September, and October 12 to be appropriately observed in public schools.

S. B. 81 (Vinton).—Amending section 4135 of Lord's Oregon Laws. . . . Changes Arbor Day from second Friday in April to second Friday in February.

S. B. 95 (Eddy).—An act declaring school directors subject to recall and providing the method of such recall.

S. B. 110 (Pierce).—An act to make it unlawful for a county school superintendent to act as a member of the State board of examiners for the certification of teachers; to make it unlawful for such superintendents to conduct summer schools for teachers where tuition is charged.

S. B. 148 (Handley).—Amending section 3914 of Lord's Oregon Laws, as last amended by Chapter 259, Laws of 1913. . . . Permits State land board to loan permanent school funds at a rate of interest not less than 5 per cent (now 6 per cent).

H. B. 16 (Callan).—Regulating the advertisement and sale of school district bonds.

H. B. 47 (Bean).—Providing for the approval of loans from the school fund on lands held under certificate of sale from the State.

H. B. 65 (Mackay).—Providing for a method of industrial education for the adult blind.

H. B. 77 (Tichenor).—Creating a State text-book fund for furnishing free text-books to public school pupils.

H. B. 50 (Sheldon).—Fixing the qualification of voters at school elections.

H. B. 106 (Laurgaard).—Amending sections 4,090, 4,096, 4,097, 4,098 and 4,100, Lord's Oregon Laws, so as to fix term of office of school directors of the first class at three years (now five years).

H. B. 109 (Gordon).—Providing for the establishment of a State school for homeless, neglected, abandoned, and dependent children.

H. B. 121 (Gore).—Amending section 1, chapter 243, Laws of 1911. . . . Fixes compulsory school attendance ages at 7 and 16 years (now 9 and 15).

H. B. 148 (Thompson).—Making the county school superintendent a member of the school board in districts of the second and third class for the purpose of hiring teachers.

H. B. 149 (Thompson).—Required term of school raised from

six months to eight months. District must levy tax sufficient, when added to county funds, to make at least \$400 (now \$300).

H. B. 173 (Forbes).—Providing manner of apportionment of county school funds to districts. . . . One-half to be apportioned on basis of number of teachers employed eight months; other half apportioned on basis of aggregate attendance of pupils.

H. B. 175 (Corbett).—Authorizing district school boards to provide medical and dental inspection and treatment of public school pupils.

H. B. 206 (Stott).—Authorizing the establishment and maintenance of parental schools, governing religious instruction in parental schools, providing for commitment thereto and parole therefrom, and defining habitual truants, etc.

H. B. 217 (Callan).—Providing for the advertisement of sale of district school bonds, notes, or other evidences of indebtedness.

H. B. 233 (Crandall).—Authorizing people of a district to vote the establishment of the thirteenth and fourteenth grades of the public schools if approved by State superintendent.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

America First, Patriotic Readings by Jasper McBrien, A. M.
New York: American Book Co., 1916. Pp. 288.

This little volume is a compilation of patriotic selections chiefly in prose, evidently designed for the use of school children. Its central motive was taken from the address of President Wilson to the Daughters of the American Revolution on the twenty-fifth anniversary of their organization.

New World Speller, Grades One and Two, by Julia Helen Wohlfarth and Lillian Emily Rogers. Yonkers-on-Hudson: World Book Co., 1916. Pp. vi+96.

Nothing further need be said of this little volume than what is said in the opening paragraph of the preface: "This book is not a language book, nor a supplementary reader, but a *speller* pure and simple. It aims at teaching spelling from the outset, in the same definite and systematic way in which number is taught." No one could say anything worse than this of a book. We had supposed that anyone holding the position that either of these authors held in Teachers College, Columbia University, would at least have outgrown these two superstitions, which have worked such havoc in the educational field. A more unfortunate illustration of the evil effects of the spelling book or of the methods proposed could hardly be found than in that in which the first arithmetic is taught with its artificial memorizing of tables, etc.

Lights and Shadows, Scenes and Sketches from the Mission Field, compiled by Rev. J. Spieler, P.S.M., translated by C. Lawrence, O.M.Cap. Techny, Ill.: Mission Press of the Society of The Divine Word, 1916. Pp. 225.

Imitation and its complement, suggestion, have always been regarded as potent factors in the Christian educative process. "Learn of Me because I am meek and humble of heart" is a principle that is as pedagogical as it is ascetical. Holy Church, following in the footsteps of Her Divine Founder, has always employed these fundamental principles of method. Some of her

members, through lack of proper training, it must be admitted, failed in the full utilization of these mighty forces and have marred, consequently, in too many instances, so noble a work as is theirs, viz, the development of true Christian character. We cannot blame the theory for what a few, in every decade, have failed to carry out in practice.

The primary function of imitation is to aid the tender child of impulse and instinct to make the transition from the instinctive phase to that stage when conscious habit plays the dominant rôle. Through the agency of this cardinal principle, both parent and teacher are able to work most beneficial results. Regarded as an asset, the imitative instinct is one of the child's chief means whereby he is able to direct his native energies into the formation of good habits and Christian virtues. To the Catholic school teacher in a very special way, it is an instrument for untold good. Through its aid she can assist the boy or girl of today to determine wisely and gradually his or her life's course. By her zeal and untiring efforts, by her habits of industry and carefulness, by her love of God and things holy, the Catholic teacher becomes for her pupils, a model to be copied as far as the native potentialities of the children individually permit. Through imitation, the children tend to grow like the teacher, in the above-mentioned qualities and habits. She is for them an object-lesson, inspiring her pupils to follow her example, to aim for better results and the attainment of greater strength and power.

In the curriculum of a Catholic school as well as in its devoted and self-sacrificing teachers does the forming pupil find a rich and vital field, wherein his imitative tendencies may be properly stimulated and nurtured. Take, for example, the study of church history; beginning with the life of Our Blessed Lord and on through the pages that record the lives and deeds of His followers, the student of educational psychology beholds a vista, replete with models of imitation. The virtues, the heroism and the self-abnegation of those men and women:

"Whose deeds crown History's pages
And Time's great volume make,"

whose faith made them better citizens and more potent leaders of society, are elements, which, when properly presented, assist our children to form their character and shape their ideals. Children

love to imitate real, not mythical or impossible, types. To satisfy this craving, the Catholic teacher is not obliged to look far. She is not forced to seek patterns to be copied and imitated, from the world of poetical fiction, in the ancient mythologies or in ideals which, because of their unreality, fail to appeal. The lives of the saints and the Christian martyrs offer abundant materials for suggestion and imitation. Not only are the lives of these sainted souls, who have gone before, to be employed by the Catholic teacher as stepping-stones to the Christian Ideal, but there are as well the lives of the great missionary priests, brothers and nuns, men and women, who are actually living and portraying in their daily actions, the virtues and qualities indispensable for the ultimate realization of true Christian character. If properly presented, such models will undoubtedly help to form perfect citizens for here and hereafter. To the normal youth, they are forces, impelling them to similar acts of self-sacrifice for the welfare of others; perhaps not in so heroic a manner but, nevertheless, in a way just as effective for results.

"Lights and Shadows," a volume compiled by Rev. Joseph Spieler, P.S.M., provides the Catholic teacher and catechist with rich material, by means of which the factors of imitation and suggestion may be rendered more effective in their educational influence. The heroic examples of sacrifice for the cause of Christianity, depicted in the second section of this volume, will undoubtedly stimulate and inspire the little ones of Christ. The undaunted faith and devotion of these religious men and women, so admirably set forth in this little volume, can and should be employed by our Catholic teachers to no little advantage. It is really the teaching of the truths of Christianity by example. As a source book for illustrative material, "Lights and Shadows" is invaluable. The first part of the book brings home to the reader in an indirect yet most impressive way, the great central truths of holy religion and their consequent blessings. The active mission of each Catholic boy and girl is unfolded and the sense of duty is aroused through the suggestive materials of this part of the volume. The ideals to be imitated and realized, according to the capacity of each pupil, are presented in the second section of Father Spieler's work. The powerful command of the departing Saviour: "Going therefore teach all nations, baptizing them in the name of the Father, Son and Holy Ghost" has been made to

each of us. It is, therefore, the duty of Catholic education to implant and nurture this command in the hearts and souls of all, so that our lives will be fruitful in grace and good deeds. The reward of a hundredfold, even in this life, for righteous living and active participation in fulfilling the law of God, is a motive force, not the least among the factors for suggestion. In the third section of this little volume the surety of this truth is well illustrated. Here a telling number of results of missionary zeal are offered to the teachers of our youth, as so many inducements, with which to arouse and strengthen enthusiasm, interest and, perhaps, *Deo volente*, religious vocations.

This little treatise of Father Spieler will find a cordial and warm welcome from our Catholic school teachers, who are fortunate enough to secure a copy. If it is read to the children, in connection with their religious studies, the results of its serviceableness will be both tangible and consoling. We feel certain that its use in these classes would vivify and make profitable what is too often dry and unproductive.

The notes of sincerity and straightforward appeal, which characterize the examples of zeal and virtue, therein recorded, cannot help but make the readers feel the power of their suggestiveness and to some perhaps, "it will bring the tinge of shame to the cheek and be an incentive to a more virtuous life."

LEO L. McVAY.

Lecons de Logique, Deuxieme edition, par Abbe Arthur Robert, Professeur de Philosophie a l'Universite Laval, Quebec. Quebec: l'Action Sociale Limitee, 1915. Pp. 144.

The Study of the Behavior of an Individual Child, by J. T. McManis. Baltimore: Warwick & York, 1916. Pp. 54.

The present transitional stage, through which education is passing, is characteristically experimental. It is the period of systematic observation. The complete elimination of the static by the ever-increasing dynamic tendency is one of the hoped-for results. Rule of thumb and "sure cure" methods are tabooed by

all, who actively interested in the uplift and betterment of the art of education. To make whatever is good, in this tendency, permanent, productive and practical, our future teachers must be trained to be keen in observation, prudent in judgment and eager for results. In other words, if we are to look for success from cooperative endeavors, each member of the teaching corps must be a scientific researcher in the laboratory of her own classroom.

This little book, by the professor of education in Chicago's Normal School, is intended to assist in the work of training our teachers to observe and properly understand her charges. As the author correctly says, it is the teacher's duty "to understand the child's life in detail and to see the kind of conditions essential to his progress and growth." In presenting this guide to teachers, Mr. McManis has done them a needed service. By its use they will be brought face to face not only with some of the very perplexing problems of educational practice but with data that will aid the teachers in solving the same. By this direct method of studying the child and his interests and activities, in the school-room, on the playground and in the home, the earnest teachers will be enabled to avoid those lamentable and often irreparable mistakes, which form too large a section in education's history.

The lists of suggested readings are, for the most part, well-selected and, if for no other reason, make this syllabus worthy of commendation. Even if the author's plans and outlines are not followed, the bibliography herein contained, substantiate the claims of this volume for a place in a teacher's working library.

Anent this list of professional references, it must be said that for the Catholic school teacher, it is somewhat incomplete. This is especially true for the chapters which deal with "Instinctive Actives," "Mental Characteristics and Disposition," and "Moral Characteristics." Here treatises, which bring out the Catholic Church's methods and policy, employed when dealing with these problems would, in our opinion, be able to offer some helpful suggestions. For the Catholic teacher they are indispensable. Many of the topics presented in this volume before us have been handled ably and well by such men as Gerson, Vives, Dupanloup, Spaulding, Shields, Pace, Gillet, Hull, Brother Azarias and Brother John Chrysostom. The pedagogical aspect of such topics as that of interest, feeling, instinct, habit, and the will, as treated in the *Catholic Encyclopedia*, *THE CATHOLIC EDUCATIONAL REVIEW* and

other works of a similar type should not be omitted if our Catholic teachers are to use profitably, a volume like this, as a handbook for guidance and reference. Moreover, the presentation of these topics, from the Catholic point of view, will strengthen greatly the scientific method advocated in these pages and will lead to a better and fuller understanding of the problems which confront all teachers today.

LEO L. MCVAY.

Cardinal Newman's Dream of Gerontius, with Introduction and Commentary, by Julius Gliebe, O.F.M.
New York: Schwartz, Kirwin and Fauss, 1916. Cloth,
30 cents net.

This present edition, intended, according to its title page, "for use in high schools, academies and colleges," is distinctly more satisfactory than any other now available for the work of the schools, inasmuch as the critical apparatus is far more complete. The value of the edition will, perhaps, prove to be higher for high schools and academies than it will for colleges, since Father Gliebe's editing of the great classic can scarcely be called definitive, despite its many admirable qualities. There is evident in his work no little artistic appreciation and scholarly feeling, but one must confess to a still-unsatisfied longing for the appearance of a genuinely definitive edition of Newman's great poem.

In a critical introduction of some twenty-two pages, the editor takes up the history of the poem, the meter, and the line of argument, discussing each topic with such comprehensiveness as his space would permit. Under the history of the poem one was rather surprised to find the following sentences: "In January, 1865, it suddenly came into his (Newman's) mind to put his thoughts on death into the form of a dramatic poem; and having finished writing it—*currente calamo* as it seems—he laid the thing aside, not quite satisfied with it." It is curious how persistent is the legend that Newman had doomed the poem to the waste-paper basket and thought little of the verses at the time of writing them. Gordon Tidy, in his edition of 1915, rather effectually disposes of the notion, which somehow has gained an unusual currency. Furthermore, it is hardly probable that Newman wrote the poem

currente calamo, inasmuch as the original manuscript consisted of fifty-two small pieces of paper, and the fair copy on foolscap begins with the date of January 17 and ends with that of February 1. Finally, some mention might properly have been made of Newman's apprehension of immediately impending death, experienced so vividly on Passion Sunday, 1864, upon the occasion of which he set down a "memorandum" entitled "written in prospect of death," a memorandum identical in all but word with the Profession of Faith given to Gerontius in the poem, and printed in full in Mr. Ward's biography. As Mr. Ward remarks, Newman "set down in dramatic form the vision of a Christian's death on which his imagination had been dwelling." Father Gliebe would have given still further color to the interesting narrative had he mentioned the unique circumstance of Newman's entire forgetfulness of the poem within a month or so after he had written it.

The study of the meter is very interesting and quite adequate, although we cannot entirely agree with the editor in his opinion that there is "a dactylic interweave in the line:"

"Over the dizzy brink."

The primary and secondary stress in "over" are too evenly distributed, when one reads aloud the whole speech of which this verse is a part, for the line to seem other than a poetically licensed iambic trimeter.

In discussing, under a separate topic-heading, "The Flight of the Soul," the editor remarks: "This central idea and theme of the poem is beautifully elaborated in seven parts, which are chronologically so closely linked together that they have simply been called paragraphs." In pursuance of his theory, the editor employs as a running heading for each alternate page of the actual text "Paragraph One," "Paragraph Two," and so forth, according to the corresponding part of the poem. We are not at all persuaded of the critical validity of this departure and fear that it is scarcely justifiable. As Father Gliebe admits, the last "six paragraphs, which tell the Soul's history in another land, can hardly be said to have any chronology at all." Indeed they have no chronology of any kind whatever, for the simple reason that the entire action is consummated in eternity! It can be measured only by the degree of intensity of a single, living thought. Con-

sequently, the term "paragraph" seems to us rather unhappily chosen, and "phase" would be somewhat closer to the truth, while "movement," "part," or "scene," would be even more technical. In fact, the editor himself uses "part," only a few lines farther on from the quotation just cited!

The notes at the end of the edition are reasonably full, even to the point that they are almost too helpful, although that may well be a *felix culpa*. We wish the editor had taken advantage of the opportunity offered in the necessary comment on the name "Gerontius," to study briefly the underlying significance of the term in connection with the poem's fundamental purpose. It is so truly the vision of a noble old man, who looked forward hopefully to the Light beyond light, that it were a pity not to make use of so welcome an occasion for emphasizing still further the evident symbolism.

As a whole, the present edition is a worthy piece of work, and obviously a labor of affection.

THOMAS QUINN BEESLEY.

Great Inspirers, by the Reverend J. A. Zahm, C.S.C., Ph.D.
New York: Appleton & Co., 1917. Pp. xvii+272.

Christianity, as it has often been pointed out, lifted woman up from the degradation to which she had sunk in pagan Greece and Rome and found a place for her by man's side. As was to be expected she did not fail to define the sphere of activity to which she called woman, and in these days of storm and stress in which woman seems once more to have lost her way it is well that her attention be called to the quiet but effective teachings of the Church in this matter.

Dr. Zahm, who is well known to American readers through his charming and valuable works on South America and through his splendid work on "Woman and Science," lays both the men and the women of the country under his debt once more by his charming volume on the influence wielded over St. Jerome by Paula and Eustochium and over Dante by Beatrice Portinari. The volume should serve as a stimulus to women of culture and ability to direct their energies along the old channels established by nature and sanctioned by the Church. It is their blessed

privilege to aid in redeeming man, and while they may not hold him in too high esteem they should nevertheless remember that he is really necessary for the *successful* achievement of social progress.

Truancy and Non-Attendance in the Chicago Schools, A Study of the Social Aspects of the Compulsory Education and Child Labor Legislation of Illinois by, Edith Abbott, Ph.D. and Sophonisba P. Breckinridge, Ph.D. Chicago: University of Chicago Press. Pp. xiii+472, 8vo. Cloth, \$2.00 net; postage extra.

Two lines of legislation which have been pushed forward by different groups of individuals have a direct and important bearing on children of school age. The first of these is compulsory education laws and the second is child labor laws. It was perhaps owing to the separate influences exerted along these two lines that discrepancies have so frequently occurred. In Massachusetts some years ago David Snedden, State Commissioner of Education, called attention to the fact that there were in Massachusetts more than twenty-five thousand boys not required to attend school because they were more than fourteen years of age and not allowed to go to work because they were under sixteen. These boys were on the streets being demoralized by idleness and frequently by vicious associations. Similar discrepancies exist in other States. The enforcement of compulsory attendance laws has been a slow and somewhat difficult matter.

The authors of the present volume are evidently impatient at the slow progress of social betterment and would seek to attain their aims through centralized authority. It is surprising how widespread this undemocratic tendency is. In the preface they say: "The following chapters show how slow we were to adopt this principle and how reluctantly, after it was adopted, the local educational authorities of the various cities, towns, and counties to whom its enforcement was entrusted, proceeded to act under it. Experience has taught us that almost any form of social legislation that is left to be enforced by a multitude of independent local authorities will be brought slowly to its promised usefulness. Unfortunately it was not possible for us to extend our study far beyond the limits of Chicago. Chapters XVII and XVIII, how-

ever, throw some light on the present compulsory attendance situation throughout the state and raised once again the question whether a state educational authority—commission or bureau—should not be created with the power of supervising the work of the local authorities in the enforcement of the state school laws."

This is the old fallacy involved in all attempts to make people good in spite of themselves, instead of endeavoring to make them desire to be good, but the spirit of democracy must continue to demand a government by the people rather than by the few wise and good people who are always in the mind's eye of those who look for a remedy for all evils in a strongly centralized government, which, disregarding the wishes of the governed, would relentlessly enforce the standards of the few.

The Ancient World, from the Earliest Times to 800 A.D., by Francis S. Betten, S.J. Boston: Allyn, Bacon & Co., 1916. Pp. xviii+658+26.

This volume is a revision of the *Ancient World* complete in one volume. It contains a serviceable book list and a good alphabetical index. The present author has endeavored to bring the work up to date and to correct errors in the older work.

The Cleveland School Survey (Summary Volume), by Leonard P. Ayres. Cleveland, Ohio: The Survey Committee of the Cleveland Foundation, 1917. Pp. 363.

This volume sums up the conduct of the entire work and the findings and recommendations of the fifteen volumes relating to the regular work of the public schools.

This volume marks the completion of the twenty-five volumes which contain the results of the Survey. The following six monographs have recently appeared. The remaining volumes were noticed in earlier issues of the REVIEW:

School Organization and Administration by Leonard P. Ayres; Household Arts and School Lunches by Alice C. Boughton; The Garment Trades by Edna Bryner; The Public Library and the Public Schools by Leonard P. Ayres and Adele McKinnie; Wage Earning and Education by R. R. Lutz; Dressmaking and Millinery by Edna Bryner.

This series of volumes constitutes a valuable addition to recent educational literature. It is being widely read and seems destined to influence to no small extent the trend of public school development. Copies of each of the twenty-five monographs may be obtained from the Cleveland Foundation. They may also be obtained from the Division of Education of the Russell Sage Foundation, New York, City.

Sermons and Discourses, delivered by Rev. H. B. Altmeyer. Principally on the Gospels, Feasts of the Church and the Lives of the Saints, Huntington W. Va.: Swan Printing and Stationery Co., 1915. Pp. 337

In the preface, which is written by Rt. Reverend Dr. Brann of New York City, this volume of sermons is highly commended for their simplicity of style and their correctness of doctrine: "The writer of these sermons deserves the gratitude of the general public and especially of the hardworked clergy of this country. The average citizen knows little of the teachings and practices of the Church and often finds it difficult to get sources of information simple enough to be understood by the common mind."

Form and Functions of American Government, by Thomas Harrison Reed, A.B., LL.B., Associate Professor of Government, University of California. Yonkers-on-Hudson: World Book Company, 1916. Pp. xv+549.

This volume is intended for high school pupils and particularly for such high school pupils as are likely to end their educational career in the high school. The book aims to deal with the principles of governmental organization and activity in such a way as to form a suitable preparation for citizenship. The work is divided into six parts. In the first part there are chapters on English and Colonial Origins, The Early State Constitutions, Formation of the Union, The American Federal System. Part Two is concerned with Parties and Elections which it deals with under the following four heads: The Place of Political Parties in Modern Government, The History of Political Parties in the United States; Nomination and Election Machinery; Party Organizations and Activities. Part Three on State Government

includes the following six chapters: The Democratic Evolution of State Constitutions; The Governor; The Legislature; The Process of Law-Making; The State Judicial System; The Organization of State Administration. Part Four, Local Government, is dealt with under the heads: The Development of City Government; Present Forms of Municipal Government; Rural Local Government in England and the Colonies; Country, Town and Township Government. Part Five deals with the Government of the United States in eight chapters: The Choice of a President; The Powers of the President; The Congress of the U. S.; The Making of a Federal Law; The United States Courts; The Executive Department; The Civil Service of the United States; Territories and Dependencies. The Sixth and concluding part of the work deals with the functions of the government in fifteen chapters: Foreign Relations and National Defense; Crime and its Prevention; Public Morals and Recreation; Care of Dependents; Education; The Preservation of Public Health; The Conservation of Natural Resources; Money and Banking; The Regulation of Corporations; The Control and Ownership of Public Utilities; Government and Labor; Immigration; Municipal Functions; Revenue and Taxation; Government Finance. The style of the work is clear and concise and should render it suitable to the student of Civil Government.